Śrīman Madhva Siddhānta Onnāhinī Sabhā Publication No. 350

कपिल भगवान् - मातृगया

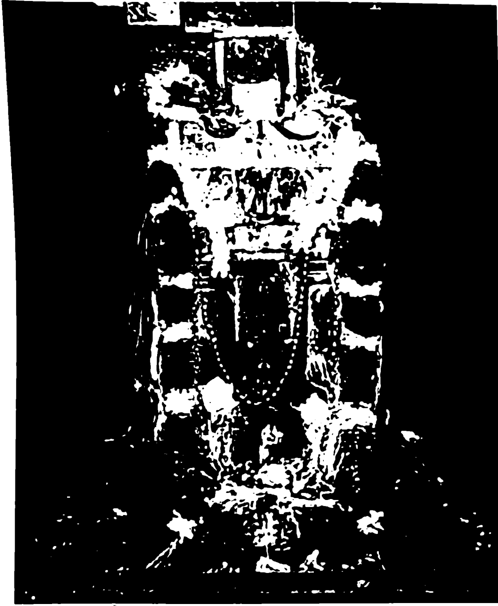
Kapila Bhagawān - Mātṛ Gayā



Śrīman Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

111th birth year of Śrī D. V. Subbāchār
Guru, father and mentor of the humble author

2018

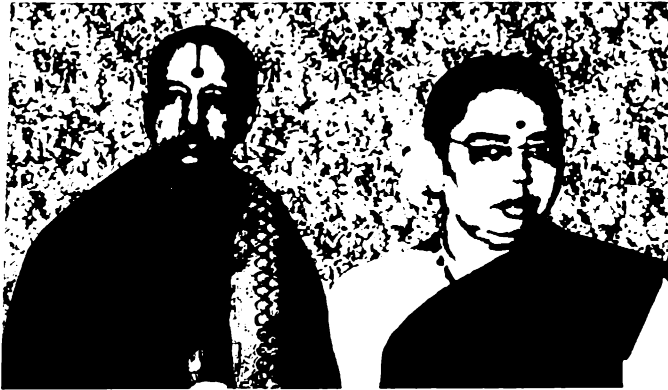


Śrī Śrī 1008 Śrī Madhvanātha Tīrtha Śrīpādaṅgaḷavaru,

Śrīraṅgam

श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ।।

Revered parents of the humble Author
Śrī T. S. Rāghavendran, M.A.B.L., Advocate



Tāmraparṇī Śrī D. V. SUBBĀCHĀR, B.A., F.C.A.

Chartered Accountant, Coimbatore

He had a glorious life of 85 years. He set an example as to how an householder should live. He was the most successful Chartered Accountant in his profession and is well known for his hard work, honesty, integrity and respected by one and all. He was the Auditor for the first Finance Minister of India. He was an accredited scholar of Vedānta.

Śmty. Kāveri W/o D. V. SUBBĀCHĀR

She set an example for tolerance and Pati-sevā. She performed several vratas in spite of her physical handicaps. She was a magnetic personality of love and affection to children, grand children, And relatives.

|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

कपिल भगवान् - मातृ गया

Kapila Bhagawān - Mātṛ Gayā

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrīman Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

111th birth year of Śrī D. V. Subbācār

Guru, father and mentor of the humble author

2018

Kapila Bhagawān - Mātṛ Gayā

***With English Rendering by*:**
Śrī T. S. Rāghavendran, M.A., B.L.
45, Bharati Park Cross Road 3,
Coimbatore - 641 011. (Tamilnadu)

Published By :
Śrīman Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur - 517 503, (Near Tirupati, A.P.)

Printed Pages : X + 430 Copies : 200

Price : Rs. 400/–

Copies can be had from :

(1) **T.R.V. Vittal,** B.Com., B.L., Advocate
"Kaveri House", 598, Telugu Brahmin Street
Coimbatore - 641 001. Cell : 99949 41706
Phone : 0422 - 2344853 / 2346579 Resi : 2441706

(2) **Rajesh J. Rao,** 5, Parasakti Co-Op.Colony,
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Cell : 098201 11089

(3) **Nandita Fragnancies,**
Opp. Krishnapur Mutt, **Car Street,** Udupi - 576 101
Phone : 0820 - 2524945. Cell : 098804 46414

Printed by :
Dhananjay Warkhedkar
at : **Sudhā Mudraṇa,**
Uttaradi Mutt Compound, Basavangudi, Bangalore - 560 004.
Mobile : 0 92430 74414

Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and we are ever grateful to Lord Śrī Veṅkaṭeśwara and Goddess Padmāvati, since we are able to place before the devoted readers our 350th Publication by name **Kapila Bhagawān - Mātṛ Gayā**.

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this book taking large pains and has devoted almost his life for the propagation of the philosophy of Śrī Madhvāchārya to all the devotees of the world.

We are totally amazed and we consider this as a wonder in the world when one single author has written so many books on Vedānta which can reach even ordinary people with limited knowledge of Sanskrit and śāstras.

I pray on behalf of myself and on behalf of SMSO Sabhā and on behalf of all devotees, that Śrī T. S. Rāghavendran should be blessed with longlife, happiness, peace and prosperity for him and all the members of the family by the Grace of Lord Śrī Veṅkaṭeśwara and to do sevā like this for many many years to come.

Śri Mādhav S/o Śrī Dhanañjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
8.1.2018, Monday
Hemalambī Samvatsara
Puṣya Kṛṣṇa Saptamī
Holy Ārādhanā Day of
Śrī Śrī 1008 Narahari Tīrtha Mahāprabhu
Hampi.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabhā

★ ★ ★

ससीता मूलरामार्चा कोशे गजपतेः स्थिता ।
येनानीता नमस्तस्मै श्रीमन्नृहरिभिक्षवे ॥

★ ★ ★

Introduction in brief by the humble AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrī pādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 280 books before the truth-seekers of the world.

The present 281st publication relates to **Kapila Bhagawān - Mātṛ Gayā,** from Śrīmad Bhāgawatam dealing with upadeśas given by **Kapila Bhagawān** to Mātā **Devahūti Devi**.

This humble book is submitted at the lotus pādas of my Father Mentor and Guru Śrī D. V. Subbāchār, being his 111th Birth Year with all love and affection.

The same is submitted under the Lotus Pādas of Śrī Śrī 1008 Narahari Tīrtha Mahāprabhu.

This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Śrī Śrī 1008 Narahari Tīrtha Mahāprabhu, but submit the same through his Guru, Father and Mentor Tāmraparṇī Śrī D. V. Subbāchār, with the following prayer at his Pādas.

This humble author also prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Śrī Śrī 1008 Narahari Tīrtha Mahāprabhu and Śrī Hari-Vāyugalu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

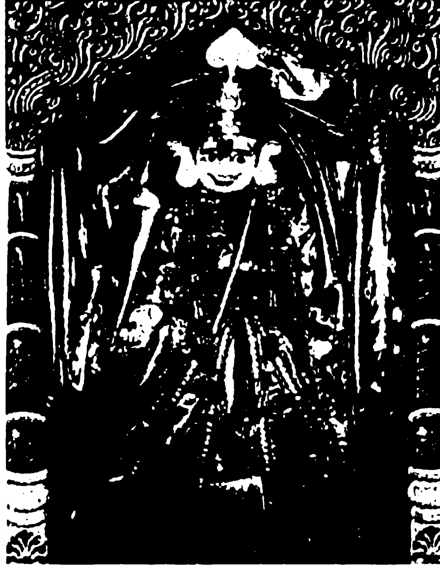
— तां. राघवेन्द्रः
Advocate
Ever in the humble service
and ever being the humble student
of the unique, great,

8.1.2018, Monday
Hemalambī Samvatsara
Puṣya Kṛṣṇa Saptamī
Holy Day of Arādhanā of
Śrī Śrī 1008 Narahari Tīrtha Mahāprabhu
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ससीता मूलरामार्चा कोशे गजपतेः स्थिता ।
येनानीता नमस्तस्मै श्रीमन्नृहरिभिक्षवे ॥

★★★



Bhagawān Kapila,
At Bindu Sarovar Siddāhpur (N.G) (Mātṛ Gayā) P.C. 384151

(१) कर्दमात् देवहूत्यां जातः सिद्धेश्वरः देवहूत्याः तत्त्वोपदेष्टा ॥

Kapila Bhagawān took Avatāra from Kardama Ṛṣi and Devahūti. That Paramātmā Kapila did great Upadeśa to His mother.

(२) यदा नारायणनाभिपद्मोद्भवो ब्रह्मा स्वच्छायायाः सकाशात् कर्दमप्रजेशं सृष्ट्वा, तस्मै "प्रजा उत्पादय" इति वाक्यं जगाद ॥

When Caturmukha who came out of the Lotus Navel of Śrī Nārāyaṇa, created Kardama Prajeśa and asked him to create the people.

(३) तदा कर्दमः पितृवचः श्रुत्वा, सरस्वतीतीरे गत्वा, नारायणं प्रति प्रजोत्पादनार्थे भार्याकामः सन्, तपः तेपे ॥

At that time, hearing the words of the father, that Kardama went to the banks of Saraswatī river. There he did tapas towards Nārāyaṇa and prayed for proper wife so that human race can be produced.

(४) तस्मिन् काले शुक्लनामा नारायणः तस्य कर्दमस्य तपसा तुष्टः सन्, तत्समीपं आगत्य, "हे कर्दम, तव तपसा तुष्टस्य मम सकाशाद्वरं वृणीष्व" इति वाक्यं ऊचे ॥

At that time, Paramātmā Nārāyaṇa, by name Śukla was pleased by his penance came near to him. Paramātmā Śukla said "Oh Kardama ! by your penance, I am pleased, from ME ask for boons."



Kardama Maharṣi,
Mātṛ Gayā, Siddhāpur (N.G.) PC 384151

(५) तस्य देवस्य वाक्यं श्रुत्वा, कर्दमः "हे स्वामिन् मम जनकनियोगात् भार्याकामोऽहं अस्मि, तस्मात् भक्तवाञ्छितप्रदः मे सदृशीं भार्यां दत्वा, तस्यां त्वं स्वावतारं कुरुष्व" इति वाक्यं उवाच॥

After hearing the words of Paramātmā, Kardama Ṛṣi said, oh Swāmin ! I am in need of a wife to create the human race. Hence kindly bless me with proper wife who are the bestower of boons for the devotees. Further in that wife through me, you should take Avatāra.

(६) कर्दमस्य वाक्यं श्रुत्वा, नारायणः "हे कर्दम, स्वायम्भुवो मनुः समेत्य, स्वपुत्रीं देवहूतिं तुभ्यं दास्यति, तस्यामहं भवामि" इति वाक्यं उदीर्य, वृष्टिविषयता रहितोऽभूत्॥

After hearing the words of Kardama, Nārāyaṇa said that He would see that the daughter of Swāyaṁbhuva Manu, by name - Devahūti is given in marriage to him and in them, He would take Avatāra in future. Then Paramātmā disappeared from the scene.



Devahūti Mātā, Mātṛ Gayā

(Siddhāpura 384151. N.G)

(७) तदा स्वायम्भुवो मनुः स्वयमेत्य देवहूतिं कर्दमाय ददौ ॥

Later only, Swāyaṁbhuva Manu, gave his daughter Devahūti to the Sage Kardama in marriage.

(८) तस्यां देवहूत्यां कर्दमात् नारायणः कपिलनामा बभूव,

स्वजनन्यै देवहूत्यै तत्त्वं जगाद इति ॥

Śrīman Nārāyaṇa as 'Kapila' took Avatāra in them. Then Paramātmā Kapila did large sacred upadeśa to Devahūti and this is found in Śrīmad Bhāgawatam III Skanda in detail.

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

कपिल भगवान्
मातृ गया

Kapila Bhagawān
Mātṛ Gayā

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमद्भागवतम् - तृतीयस्कन्धः

Śrīmad Bhāgavatam - Third Skanda

अध्यायः २२ – Adhyāya 22

Ślokas 1 to 56

(१) कर्दमेन सरस्वतीतीरे तपश्चरणम् ।

On the banks of River Saraswati, Kardama ṛṣi did tapas.

(२) तेन प्रादुर्भूतस्य हरेः स्तुतिः ।

Śrī Hari was pleased and appeared before Kardama ṛṣi. Eulogy of Śrī Hari, by Kardama ṛṣi.

(३) देवहूति पाणिग्रहणाय भगवदादेशः ।

Mandate By Bhagawān, to marry Devahūti, was issued to Kardama ṛṣi.

(४) दुहित्रा देवहूत्या सह मनोरागमनम् ।

Arrival of Manu (Swāyaṁbhuva) with his daughter, near to Kardama ṛṣi.

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

★ ★ ★

3-22-1

विदुर उवाच— Vidura said :

स्वायम्भुवस्य च मनोर्वंशः परमसम्मतः ।
कथ्यतां भगवन् यत्र मैथुनेनैधिरे प्रजाः ॥ १ ॥

"अकामः सर्वकामो वा मोक्षकामो हरिं भजेत्" इति यदुक्तं पूर्वत्र, तदिह कर्दमचरित व्याजेन प्रपञ्च्यते अध्यायत्रयेण ॥

In the second Skanda, it was stated that a person who has no desire for anything, or a person who has desires for many things , or a person who has desire to attain Mokṣa, whoever it may be, has to worship Śrī Hari. This is now explained in the first three Adhyāyas by narrating the story relating to Kardama's charitam. Hence Vidura questions Maitreya. Oh respectable Maitreya ṛṣi ! In this creation of Brahma, the caln of Swāyaṁbhuva Manu, by the joining women and men had taken place and by that many were brought to creation and were born. That family was supreme is agreed to by all and there is complete consenses - ad - idem over this. Hence for us, please kindly narrate the family of Swāyaṁbhuva Manu.

(1) The Śabda 'Ca' is used in the context of reason.
हेत्वर्थे 'च'शब्दः ॥

(2) प्रजाः एधिरे = एधाञ्चक्रिरे । the progeny multiplied.

(3) परमसम्मतः means परमत्वेन उत्तमत्वेन सम्मतः सम्प्रतिपन्नः agreed to as Supreme.

यदुक्तं पूर्वत्र तदिह कर्दमचरितव्याजेन प्रपञ्च्यतेऽध्यायत्रयेण तत्र मैत्रेयं विदुरः पृच्छति । स्वायम्भुवस्येति परत्वेनोत्तमत्वेन सम्मतः सम्प्रतिपन्नस्तस्मात्कथ्यतमिति हेत्वर्थे चशब्दः एधां चक्रिरे ॥

3-22-2

प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य वै ।
यथा धर्मं जुगुपतुः सप्तद्वीपवतीं महीम् ॥ २ ॥

देवहूत्याः कथाया अवश्य श्रोतव्यत्वेऽपि प्रथमतः तत्कथने मनोः कन्या एव, न तु पुत्राविति प्रतीतायाः तस्या अभ्रातृमतीत्वेन परिणेतुः प्राशस्त्यबुद्धिः न स्यादिति तत्प्रीत्यै, तत्पुत्रावाह - प्रियव्रतेति ॥

The story relating to Devahūti has to be heard positively, without fail. But in case, if her story is started to be told at the outset, then a doubt may crop up in the mind, that Swāyaṁbhuva Manu had only daughters but no sons. To clear such doubt it is stated here that,

Swāyaṁbhuva Manu had two sons by name (1) Priyavrata and (2) Uttānapāda.

Both of them ruled the world, consisting of seven islands following the rules and regulations as per Vedic dharmas.

(1) 'वै' शब्दः प्रसिद्धौ - the śabda 'Vai' indicates that both of them were very famous and popular.

(2) By stating that Priyavrata and Uttānapāda, two brothers were there for Devahūti, her merit is brought out. Because a girl - Kanyā should have brother.

अनेन देवहूत्या भ्रातृमतीत्वं । कन्यालक्षणं प्रदर्शितमिति ज्ञातव्यम् ॥

Devahūti is so great, supreme and fortunate to have Bhagawān 'Kapila' as her son and so she had all charecteristics that are applicable to a Kanyā.

वा इत्यनेनौरसत्वमवधारयति एतच्चरितं वक्तव्यं इति अस्मिन्नर्थे वा ।

3-22-3

तस्य वै दुहिता ब्रह्मन् देवहूतीति विश्रुता ।
पत्नी प्रजापतेरुक्ता कर्दमस्य त्वयानघ ॥ ३ ॥

ब्रह्मन् = Oh holy brāhmaṇa ! (Maitreya)

अनघ = Oh sinless one !

तस्य वै दुहिता देवहूति इति विश्रुता = that Swāyaṁbhuva Manu had a daughter by name 'Devahūti' who was very famous and popular.

कर्दमस्य प्रजापतेः पत्नी उक्ता त्वया = Your goodself also told that Devahūti was the wife of Kardama Prajāpati.

(1) There are fourteen Manus in one day time of Brahma. Now the ruler is Vaivaswata Manu. The order of the Manus are as under :-

In Mārkaṇḍeya Purāṇa Adhyāya 50, ślokas 6 to 8 give the list of them.

स्वायम्भुवो मनुः पूर्वं मनुः स्वारोचिषस्तथा ।
औत्तमस्तामसश्चैव रैवतश्चाक्षुषस्तथा ॥

षडेते मनवोऽतीतास्तथा वैवस्वतोऽधुना ।
सावर्णाः पञ्च रौच्याश्च भौत्याश्चागामिनस्त्वमी ।
एतेषां विस्तरं भूयो मन्वन्तरपरिग्रहे ॥ ८ ॥

At first was the Manu Swāyaṁbhuva (1) then the Manu Swārociśa (2) Auttama (3) and Tāmasa (4), Raivata (5) and Cākṣuṣa (6) These six Manus have passed and Vaivaswata (7) is the Manu now. These are to come the five Sāvarṇas namely (8) Sāvarṇi, (9) Dakṣa Sāvarṇi, (10) Brahma Sāvarṇi, (11) Dharma Sāvarṇi, (12) Rudra Sāvarṇi and then (13) Raucya and (14) Bhautya are the 14 Manus.

Caturyuga consists of 43,20,000 years and regime of each Manu is 71 Caturyugas, which is 30,67,20,000 years For 14 Manus, it would be 42,9,40,80,000 years. Adding sandhyā kāla, it would be 432,00,00,000 years **which is one day time alone for Caturmukha Brahma.**

देवहूत्याः भ्रातृमतीत्वमुक्त्वा तच्चरितं श्रोतुमुक्तनूद्य शेषं पृच्छति तस्य वा इति । अस्तु मनोः पुत्री ततः किमित्यत आह प्रजापतेरिति त्वया या कर्दमस्य प्रजापतेर्जायेयुक्ता ॥

Devahūti was born with her elder brothers. To hear that story relating to Devahūti, earlier what all Maitreya had told about her, all such stories were explained. Then whatever balance, the same is now narrated. For that Vidura raised the question.

Oh Maitreya ! You are a brahma jñānin. For this Swāyaṁbhuva Manu, I have heard that a daughter by name Devahūti was born. Then What is the use of that daughter to be heard by us ? Oh sinless person ! oh Maitreya without faults that Devahūti was said to be the wife of Kardama Prajeśwara.

3-22-4

तस्यां स वै महायोगी युक्तायां योगलक्षणैः ।
ससर्ज कतिधा वीर्यं तन्मे शुश्रूषवे वद ॥ ४ ॥

सः वै = That Kardama who is popular and

महायोगी = a Mahāyogi, and his wife,

युक्तायां योगलक्षणैः = who had the eightfold perfection in the yoga,

तस्यां कतिधा वीर्यं ससर्ज = in Devahūti how many times, he begot offsprings ?

तन्मे वद = Please narrate the same.

शुश्रूषवे = I am eager to hear it.

योगलक्षणैः यमादिभिः युतायां कतिधा वीर्यं ससर्ज कति पुत्रम् उत्पादयामास इत्यर्थः ॥

(१) योगलक्षणैः युक्तायां = Kardama's wife had the eight divisions of Yoga performance and this brings the greatness of that divine woman Devahūti.

(1) Control of the senses.

(2) Strict following of the rules and regulations.

(3) Practice of the different sitting postures.

(4) Control of the breath,

(5) Withdrawing the senses from sense objects.

(6) Concentration of mind.

(7) Meditation and

(8) Self-realization (knowing some small and insignificant the jīva is vis-a-vis Bhagawān.

Kardama was a Mahā-yogi, great mystic and his wife Devahūti was one advanced in Yoga. Formerly, after making their lives perfect, great sages and saintly persons used to beget children.

स कर्दमस्तस्यां कतिधा वीर्यं ससर्ज तद्वीर्यसर्जन लक्षणं चरितम् ॥

Those who have Yoga lakṣaṇas and in that Kardama was known as Mahāyogeśwara. That Kardama how many times left his Vīrya in Devahūti ? By that how many children were born ? I am anxious to hear about them which you should explain. So asked Vidura.

3-22-5

रुचिर्यो भगवान् ब्रह्मन् दक्षो वा ब्रह्मणः सुतः ।
यथा ससर्ज भूतानि लब्ध्वा भार्यां च मानवीम्॥ ५ ॥

भगवान् ब्रह्मन् = Oh Worshipful holy sage Maitreya !

ब्रह्मणः सुतः रुचिः दक्षः या = the sons of Brahma by name Ruci and Dakṣa, who were also worshipful, (Dakṣa is the direct son)

यथा भूतानि ससर्ज = how they generated children, after securing

मानवीम् = मनोः कन्यां आकूतिं प्रसूतिं च = the daughters of Swāyaṁbhuva Manu, namely Ākūti and Prasūti respectively as their wives.

(१) अनन्तरं रुचिदक्षयोश्चरितं वक्तव्यं इत्याह - रुचिरिति ।

After narrating the story of Devahūti, then the Caritams of her two sisters, namely Ākūti and Prasūti may please be narrated.

कन्यां आकूतिं प्रसूतिं च भार्यां लब्ध्वा यथा भूतानि ससर्ज, तच्च वद इति 'च'कारार्थः ॥

Swāyaṁbhuva Manu

(Wife Śatarūpa)

Priyavrata

Uttānapāda

Devahūti,

Ākūti,

Prasūti.

Mārkaṇḍeya Purāṇa in 50-10 states

मनोः स्वायम्भुवस्यासन्दश पुत्रास्तु तत्समाः ॥

Now Manu Swāyaṁbhuva had ten sons equal to himself.

Important : There may be different versions in Purāṇas, but there is no contradiction. Because in one full day of Brahma, the cycle of 14 Manus appear twice. Brahma has completed 50 years now. So 50x360x2 36,000 times, these 14 Manus have come.

Swāyaṁbhuva Manu's seat is constant but the soul that occupies would be different. With these guidelines, all have to be properly reconciled.

यमनियमादि योगलक्षणानन्तरं रुचिदक्षयोश्चरितं वक्तव्यमित्याह 'रुचिरिति' ॥

In this juncture, please tell me about Yoga lakṣaṇa which are with Yama, Niyama etc : Then you can narrate "Rucira Nāmaka Prajeśwara" and "Dakṣa Prajeśwara - their stories. I shall hear them. Oh brāhmaṇa ! Oh Jñānin ! Maitreya, Rucira nāmaka Prajeśwara and also Brahma's son Dakṣa Prajeśwara, both are worshipable. Those two great married the other two daughters of Swāyaṁbhuva Manu namely Ākūti and Prasūti.

After how they developed their progeny. All such details in entirety to be narrated to me.

3-22-6

मैत्रेय उवाच— Maitreya said :

प्रजाः सृजेति भगवान् कर्दमो ब्रह्मणोदितः ।
सरस्वत्यां तपस्तेपे सहस्राणां समा दश ॥ ६ ॥

मैत्रेयः प्रथमतो मनुपुत्रयोः कथाया वक्तव्यत्वेऽपि सूचीकटाहन्यायेन रुचिदक्षयोश्चरितयोः अनन्तरं पृष्टत्वात् च 'देवहूती' चरिताविनाभूतं कर्दमचरितं वक्तुं उपक्रमते - प्रजा इत्यादिना ।

As per the question raised by Vidura, the sage Maitreya should have started only with the Caritams of Priyavrata, Uttānapāda. But applying the reason of "Big vessel and needle" and to do the smaller one, the story of Devahūti was taken up. The histories of the sons of Manu are very huge. Further in the case Ruci, and Dakṣa, the querry was raised by Vidura subsequently. Hence the story relating to "Devahūti' is stated at the outset.

ब्रह्मणः उदितः = Commanded by Brahma,

प्रजः सृजेति = to beget children, in the Jagat,

भगवान् कर्दमः = Worshipful Kardama Muni

सरस्वत्यां तपः तेपे = did tapas on the banks of River Saraswatī.
What is the duration of Tapas ?

सहस्राणां दश समा = A period of ten thousand years.

(1) Kardama Muni is so great in adopting yoga for 10,000 years. Vālmīki did such yoga for 60,000 years.

(2) But it would be very difficult to adopt such yoga in this Kali age, due to numerous factors. Hence it is said कलौ नास्ति एव नास्ति एव नास्ति एव । Hence one should always read, write, preach, teach, explain, discuss, distribute the works of Śrīmad Ācārya and commentaries, there on, and to chant हरेः नाम with devotion, is the best Yoga to be adhered to.

मैत्रेयः प्रथमतो मनुपुत्रयोः कथाया वक्तव्यत्वेपि सूचीकटाहन्यायेन रुचिदक्षयोश्चरितयोनन्तरं पृष्टत्वाच्च देवहूती चरिता विनाभूतं कर्दमचरितं वक्तुमुपचक्रमते प्रजा इत्यादिना सहस्राणां दश समाः ॥

Apart from the dictum of "सूचीकटाह न्यायेन" The stories relating to Ruci and Dakṣa was questioned later only by Vidura himself.

3-22-7

ततः समाधियुक्तेन क्रियायोगेन कर्दमः ।
सम्प्रपेदे हरिं भक्त्या प्रपन्नवरदाशुषम् ॥ ७ ॥

किं विषयमिदं तप इति तत्राह = What was the subject matter taken for Tapas by Kardama Muni is explained here.

कर्दमः समाधियुक्तेन ततः = Then Kardama in trance during the penance,

हरिं भक्त्या सम्प्रपेदे = served Śrī Hari by devotion-Bhakti

क्रियायोगेन = by that Kriyā, he worshipped. How that Śrī Hari is ?

प्रपन्नवरदाशुषम् = To the surrendered Cetanas, He is the bestower of all blessings.

(1) क्रियायोगेन वैदिकतान्त्रिकभगवत्पूजालक्षणोपायेन सम्प्रपेदे। Kardama adopted and followed rules and procedures for Śrī Hari Pūjā as explained in the Vedas and in Tantras.

(2) प्रपन्नः -For those who take shelter and surrender to Śrī Hari, He bestows His Anugraha. Kardama Muni was taking shelter under Śrī Hari as stated in Mahā Viṣṇu Purāṇa cited by Śrīmad Ācārya under Gītā Tātparya Nirṇaya under 18-66 "मामेकं शरणं व्रज" ।

सर्वोत्तमत्वविज्ञानपूर्वं तत्र मनः सदा। सर्वाधिकप्रेमयुक्तं सर्वस्यात्र समर्पणम्। अखण्डा त्रिविधा पूजा तद्रत्यैव स्वभावतः। रक्षतीत्येव विश्वासः तदीयोऽहमिति स्मृतिः। शरणागतिः एषा स्यात् विष्णौ मोक्षफलप्रदे'ति महाविष्णुपुराणे ॥

Hence Kardama Muni was always in his mind that Śrī Hari is Sarvottama and was having love and affection towards Him, more compared to other objects.

समाधियुक्तेन क्रिया योगेन वैदिकतां त्रिकलक्षणोपायेन दाशुषं दाशृदाने वरदम् ॥ ७ ॥

Tapas done by Kardama ṛṣi related to what are said in Vedas, in Tantras about the pūjā to Śrī Hari, by that yoga, Kardama ṛṣi took shelter in Śrī Hari, totally surrendered to Him, who is the bestower of all boons. With great devotion, Kardama took refuge. In the śabda 'दाशुषं' - the Dhātu दाशृ = is in the meaning of 'giving' and वरदाशुषं means "giver of boons."

3-22-8

तावत् प्रसन्नो भगवान् पुष्कराक्षः कृते युगे ।
दर्शयामास तं क्षत्तः शाब्दं ब्रह्म दधद् वपुः ॥ ८ ॥

क्षत्तः = Oh Vidura !,

भगवान् तावत् प्रसन्नः = Bhagawān was pleased by the tapas done by Kardama for 10,000 years. In that Kṛtayuga (which means when tapas is performed, the result will be obtained in the yuga in which it is performed and to indicate that the śabda कृतयुग is mentioned). That Paramātmā showed His Form (Śarīra) as found in the vedas, with all auspicious qualities in abundance, with Eyes like Lotuses broad and attractive पुष्कराक्षः, शाब्दं ब्रह्म वपुः दधद् तं दर्शयामास ॥.

(1) Śrī Hari is called as 'Brahma.' सत्यं ज्ञानं अनन्तं ब्रह्म in the Śruti.

(2) बृहन्तः हि अस्मिन् गुणाः - Śrī Hari is called as 'Brahma' since He has auspicious qualities which are unlimited and cannot be fully counted or known even by Samanā - Mahālakṣmī.

(3) ॐ अथातो ब्रह्मजिज्ञासा ॐ - the first sūtra in Paravidyā states that such Brahman who is Śrī Viṣṇu has to be enquired into as per one's capacity.

(4) Tātparya states "शाब्दविषयं ब्रह्म तथा च शाब्दं शाब्दरूप वेदगम्यं अत एव ब्रह्म गुणपूर्णं वपुः शुभाकारशरीरं दधदिति मूलार्थ इति भावः । There is absolutely no iota of Prākṛta connection in His Śarīra ; as stated in the sūtras 3-2-14 to 3-2-17.

३-२-१४ ॐ अरूपवदेव हि तत्प्रधानत्वात् ॥

३-२-१५ ॐ प्रकाशवच्च अवैयर्थ्यम् ॐ ॥

३-२-१६ ॐ आह च तन्मात्रम् ॐ ॥

३-२-१७ ॐ दर्शयति चार्थो अपि स्मर्यते ॐ ॥

"शुभाकारे तनौ वपुः" इति । न मायामयम् ॥

साधन सामग्रीफलमाह तावदिति ।

When Kardama became साधन सामग्रीयुक्तवान्, the benefits are told.

यः स्वयं चित्तीकृतस्तमात्मानं शाब्दं वेदैकवेद्यं ब्रह्म सर्वगुणपूर्णं अथ कस्मादुच्यते ब्रह्मेति । "बृहतोऽस्मिन् गुणाः" इति । श्रुतिवेद्यत्व दर्शनाय ब्रह्मपद प्रयोगः वपुः शुभाकारम् । 'शुभाकारेतनौ वपु'रिति न मायामयम् ॥

Oh Vidura ! In that Kṛtayuga, Kardama ṛṣi did tapas for 10,000 years and Paramātmā was pleased. Then He appeared and gave darśan to that holy sage. How the sage did meditate on Him, in the same way, He appeared before Him who is referred in all Vedas in the most important manner. He is full with all auspicious attributes. He has broad eyes like the petals of Lotus flowers. He has Conch, Cakra, Gadā and has silk cloth round His waist. He is with all auspicious and Maṅgaḷa Rūpa.

Kardama had the most fortune of having such darśan of Śrī Hari. Why Śrī Hari is called as 'Brahma' ? This is because the most auspicious Uttama qualities are in Him in an unlimited way and so He is called 'Brahma.' Brahma means 'Guṇa Paripūrṇa' which is stated in the śrutis; to show that only, the śabda 'Brahma' is used Since Śrī Hari is having the most maṅgaḷakara deha and hence 'Vapu' is used. By stating all these, it becomes patently clear the Rūpa of Śrī Hari shown to Kardama is Para-Brahma. It is not definitely Māyāmaya - Adwaita Brahma.

3-22-9

स तं विरजमर्काभं सितपद्मोज्ज्वलत्स्रजम् ।
स्निग्धनीलालकव्रात वक्राब्जविरजाम्बरम् ॥ ९ ॥

The most auspicious form of Śrī Hari, which was seen by Kardama Muni, is described in this verse.

सः = That Kardama Muni saw,

तं = that Bhagawān who was

विरजं = without contamination of prakṛti

अर्काभं = effulgent like the Sun.

सित पद्म उज्ज्वल स्रजम् = He had garland which was with white Lotuses and were glittering.

स्निग्ध नील अलक, व्रात वक्र अब्ज विरजाम्बरम् = He had slick blackish blue locks of hair; and in abundance : His Face was like Lotus flower and had spotless clothing.

(१) अर्काभं = His effulgence was like that of the Sun, is an example given for our understanding, because Sun is the brightest object known to us. But the real truth is that, even the Sun or the Moon or the stars or any object of illumination, get their brightness by the anugraha of Śrī Hari only.

The sūtras 1-3-22 and 23 explain as

ॐ अनुकृतेस्तस्य च ॐ ॥

ॐ अपि स्मर्यते च ॐ ॥

and in these sūtras, it is proved that not only brightness and also all activities in all, happen due to His Grace only. Hence under Chāndogya Bhāṣya it is stated as "सा शक्तिः नारायणस्य इति"

Hence it would be impossible to give any positive example to Śrī Hari. अन्वय दृष्टान्तः is not possible. Only for our understanding such examples are given. **The best and correct example for Śrī Hari, is Śrī Hari Himself only.**

3-22-10

किरीटिनं कुण्डलिनं शङ्खचक्रगदाधरम् ।
श्वेतोत्पलक्रीडनकं मनः स्पर्शस्मितेक्षणम् ॥ १० ॥

किरीटिनं = Adorned with a crown,

कुण्डलिनं = and Ear-rings,

शङ्खचक्रगदाधरम् = He had his characteristic conch, Disc, Mace in three of His Hands,

श्वेत उत्पल = White Lily in the Fourth Hand.

क्रीडनकं मनः स्पर्श स्मित ईक्षणम् = He glanced about in happy, smiling mood, whose sight captivates the hearts of all devotees.

(1) Devotees should bring to their minds.

शङ्खचक्रगदापद्मधराश्चिन्त्या हरेर्भुजाः ॥

In the Fourth Hand, Paramātmā hold Lotus flower. Here it is said as श्वेत उत्पल white Lily. Both are correct since both are authoritative and there is no contradiction, due to His Acintya Aiśwarya Śakti.

(2) पूर्णानन्य सुखोद्भासि मन्दास्मितमधीशितुः । गोविन्दस्य सदा चिन्त्यं नित्यानन्दपदप्रदम् ।

In case of meditation is made about His 'Smiling,' it would bestow permanent ānanda. - that is Mokṣa. This was what great Kardama Muni was meditating

upon, and he was bestowed with Mokṣa by Bhagawān.

Bhagawān should do anugraha to the devotee to see such smiling स्मित ईक्षणम् because the devotee may not have the strength, potency and capacity to withstand such magnificant situation.

क्रीडनकं क्रीडासाधनं द्रष्टॄणां मनः स्पर्शो मनोविषये स्मितेक्षणे यस्य स तथा तम् ॥

In Hari's Maṅgaḷa Swarūpa is briefly described : Maṅgaḷa Swarūpa will be shining like the Sun without any blemishes. He is wearing garland made of pure Lotus flowers.

He is having most attractive black hairs. His Face is like black Kamala Flower. He is wearing pure clothes.

He is having crown, Kuṇḍalas in the Ears and having conch, cakra and Gadā in his Hands.

Those who see Him will be immersed in happiness like that He is smiling He is having most merciful look.

He is seated on the shoulders of the King Bird Garuḍa.

He has placed His Pāda-Kamalas on him,

In His chest, there is Śrī-Vatsa,

In the Neck, He has Kaustubha Mālā. He is standing in the Sky.

Such Great Śrī Hari was seen by Kardama Maharṣi.

3-22-11

विन्यस्तचरणाम्भोजमंसदेशेगरुत्मतः ।
दृष्ट्वा खेऽवस्थित वक्षःश्रियं कौस्तुभकन्धरम्॥ ११ ॥

गरुत्मतः चरणाम्भोजं अंसदेशे विन्यस्तः = Bhagawān having placed His Lotus Pādas on the shoulders of Garuḍa,

खे अवस्थितः = stood in the air,

वक्षः श्रियं = Having Mahālakṣmī in the chest,

कौस्तुभ कन्धरम् = Having Kaustubha gem suspended from His Neck,

दृष्ट्वा = having seen (Him by Kardama)

When Kardama had darśan of Bhagawān seated on Garuḍa, for Him two viśeṣaṇas are mentioned which are very important from the point of view of the devotee.

(1) वक्षः श्रियं - relates to Mahālakṣmī,

(2) कौस्तुभ कन्धरम् - relates to Caturmukha Brahma.

Without the anugraha of Caturmukha Brahma and Mahālakṣmī, there is no question of darśan of Bhagawān to any devotee.

सन्ततं चिन्तयेत्कण्ठं भास्वत्कौस्तुभभासकम् ॥

Always the devotee should meditate on Kaustubha Maṇi which is related to Caturmukha Brahma. That Caturmukha Brahma was earlier Śrī Vāyu. **That Śrī Vāyu took Avatāra as Śrī Madhwācārya did Sarvamūla works (37 in number). So reading, writing, preaching, discussing, propagating etc of those precious works of Śrīmad Ācārya is the only way to have darśan of Bhagawān Śrīman Nārāyaṇa.**

That Caturmukha Brahma is at the Top most in adhikāri Varga and his anugraha is a sine-qua-non to have God vision.

३-३-३५ ॐ इयदामननात् ॐ ॥

३-३-३६ ॐ अन्तरा भूतग्रामवदिति चेत् तदुक्तम् ॐ ॥

३-३-३७ ॐ अन्यथा भेदानुपपत्तिरिति चेन्नोपदेशावत् ॐ ॥

3-22-12

जातहर्षोऽपतन्मूर्ध्ना क्षितौ लब्धमनोरथः ।
गीर्भिस्त्वभ्यगृणादत् प्रीतः स्वभावात्मा कृताञ्जलिः ॥ १२ ॥

On having darśan of Bhagawān, what Kardama Muni did, is explained in the verse.

मूर्ध्नो क्षितौ अपतत् = Kardama fell down with his head on the ground.

लब्ध मनोरथः = having been achieved his desire,

जातहर्षः = he was naturally jubiliant

गीर्भिः तु अभ्यगृणात् = and with prayers he satisfied,

कृताञ्जलिः = with folded hands in great respect

प्रीतः स्वभावात्मा = with great love for Bhagawān who is alone independent.

स्वः स्वतन्त्रोभावो यस्य सः स्वभावो हरिः, तस्मिन् आत्मा मनो यस्य सः तथा ॥

That means Kardama Muni had in his mind that 'Bhagawān' alone is independent, with that frame of mind, folding his hands in reverence, he praised Bhagawān.

Śrīmad Ācārya has done one small work called "Tatwa Saṅkhyāna." The work is small in size, but it covers the entire range of Vedānta's essence. The first śloka starts as :

स्वतन्त्रं अस्वतन्त्रं च द्विविधं तत्वं इष्यते ॥

The whole entities available in the universe seen or unseen, heard or unheard, found in the scriptures or other sources, can be divided into two classes as (1) independent and (2) dependent group. In the first class of independent group only one is available, but none else, and He is Lord Śrī Viṣṇu, who appeared before Kardama Muni. He is also called as 'Swa' because,

स्वतन्त्र्यात् 'स्व' इति प्रोक्तः ॥

स्वभावात्मा अव्यग्रमनाः स्वतन्त्रो भावो यस्य स स्वभावो हरिः स आत्मनि मनसि यस्य स तथेति वा ॥ १२ ॥

In the ground, Kardama fell flat and submitted namaskārams to Śrī Hari. Further, he did dhyāna of Śrī Hari who is alone independent, or (स्वतन्त्रो भगवान् विष्णुः, एक एव इति) keeping entire mind in Śrī Hari, that Kardama Muni was highly pleased, then humbly folded his two hands, in reverence and submitted stotras on Śrī Hari.

3-22-13

कर्दम उवाच— Kardama said :

जुष्टं बताद्यखिलसत्त्वराशेः संसिद्धमक्ष्णोस्तव दर्शनान्नः ।
यद्दर्शनं जन्मभिरीडथ सद्भिराशासते योगिनो रूढयोगाः ॥ १३ ॥

स्तुतिरपि स्तुत्यस्य हरेः क्षिप्र प्रीतिकरी यथार्थत्वेनानुकम्पाहेतुत्वात् उत्तरत्र फलोदयाच्चेति भावेनाह जुष्टमिति ॥

The eulogy submitted by Kardama Muni, would generate satisfaction to Śrī Hari immediately. It contains correct and proper truths about Bhagawat Tatwa. Hence it generates mercy and love of God and in future the benefits of Mokṣa for the devotee would be achieved.

हे ईड्य = सर्ववेदस्तुत्य = Oh Śrī Hari ! You are the only person praised by all Vedas in the most important manner.

(परममुख्यवृत्या सकल प्रतिपाद्यत्वं हरेरेव)

अद्य सत्वराशेः संसिद्धं अक्ष्णोः तव दर्शनात् नः = Now on this day by Your darśan, who having complete jñānam, complete strength and all these auspicious qualities are like the ocean in you, by such darśan,

यद् दर्शनं जन्मभिः ईड्य = What we have seen thus far in sacred Kṣetras of Bhagawān Mūrtis, that real result or benefit is achieved.

बत = We are very negligent and useless souls. In us, you have bestowed so much mercy and this very wonderful and you are "Karuṇā Samudra." Śrutis state that one has eyes when darśan of Śrī Hari is had in the eyes. Similarly for ears, when His stories are heard. Otherwise the person would be blind, dumb and duff. Now, justification is sought for possessing eyes, ears etc.

रूढयोगाः = With all restrictions and

योगिनः = adopting correctly in their life as per Vedic Mandates, and such sādhana puruṣas.

सद्भिः जन्मभिः = in many many births, would aspire and covet for your darśan.

But in the case of us (Kardama Muni and others), such darśan was bestowed within a short time. This is wonderful 'बत' and is a delight.

यमादिमन्त पुरुषा यद्दर्शनं आशासते, वाञ्छन्ति, तादृशमिति भावः, महता कालेन प्रयतमानाना योगिनामाकाङ्क्षामात्रं अस्माकं तु अल्पेनैव कालेनाभूत् इत्यतः 'बत' इति ॥

The śabda 'बत' is most important in the śloka, which brings the splendid Prameya as stated in the sūtra 3-3-54.

ॐ परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ॐ ॥

भगवत् प्रसाद Bhagawat Prasāda is the final important factor, for the devotee to have His Darśan, but not the efforts or Bhakti made by the devotee.

"हन्ता रामशरवत्" Rāvaṇa was killed by the arrow of Śrī Rāma. The importance is for Śrī Rāma and not to the arrow. Likewise Bhagawat prasāda is important, but not efforts is the conclusive factor to have His Darśan. When Great Kardama Muni who had performed penance for 10,000 years were to say like this, what would be our position. One has to think over by reading Purāṇas and scriptures. It is only God's mercy on us will be responsible to have His vision.

When Śrī Candrikācārya, stated as अमला भक्तिश्च तत्साधनं, that 'च' is, what is found in this sūtra 3-3-54.

ॐ परेण च शब्दस्य तद्विध्यं भूयस्त्वात्त्वनुबन्धः ॐ ॥

Our sincere efforts should be there, but it is not at all a conclusive factor to have His Darśan. Just like Cātaka bird waits for rain, the devotees should wait and covet for His Prasāda.

शमयन्भवसन्तापं रमयन्साधुचातकान् । कृष्णमेघः कृपादृष्टिः वृष्ट्या पुष्णातु मामपि ॥

स्तुतिरपि स्तुत्यस्य हरेः क्षिप्रप्रीतिकरी यथार्थत्वेनानुकम्पाहेतुत्वादुत्तरत्र फलोदयाच्चेति भावेनाह 'जुष्टमिति' । ई ईड्य सतात्पर्यं वेदादिभिः स्तुत्य अखिल सत्वराशेः अद्य पूर्णज्ञानबल समुद्रस्य तव दर्शनात्साक्षात् करान्नोस्माकमक्ष्णोः जुष्टं निषेवणं त्वत्क्षेत्रलिङ्गादि विषयं संसिद्धं सम्यक् फलितं अभूत् बताश्चर्यमिदं दुर्भगेष्वस्मासु अनुकम्पेति उपलक्षणमेतत् श्रोत्रादेः कथाश्रवणादि निषेवणः ॥

The stotra submitted by Kardama ṛṣi will bring the prīti of Śrī Hari strongly and also immediately. Further it contains truthful

deep meanings in it and so the mercy of Śrī Hari will generate and so it would give verygood phalas and benefits to the devotees.

Oh Śrī Hari ! You are the Fittest person to be eulogized by Śrutis and other āgamas. Today, I had your darśan which is full of jñanam, complete in all respects like strength and is like vast ocean. By your darśan today, what all Kṣetras thus for visited and had darśan of those Vigrahas, have become fruitful. 'बत' We are very unfortunate and negligent useless souls. In us, such mercy shown by you is most astonishing factor. When Śrī Hari is seen in person, then such persons are considered as having Eyes, like that Śrutis declare. As an example, extending the same, for the Ear, when the stories are heard then it is worth to be called as 'Ears' For this, the anugraha of Śrī Hari is the important and main reason, but never the efforts put forward by the devotees. रूढयोग: By Yama and other niyama always being adhered to; are the dhyāna yogins, and brahmins who have eligibility to do Veda adhyayana even they are done for many, many births, and desire to have your Darśan, it may happen or may not happen. But for us, who have done efforts only for a small duration of time, You have given darśan. (So बत śabda is used). (When Kardama Maharṣi who had done tapas for 10,000 years, what we in Kaliyuga should be thought over well and with all humility should fall in His Pādas.

3-22-14

ये मायया ते हत चेतसस्त्वत्पादारविन्दं भवसिन्धुपोतम् ।
उपासते कामलवाय तेषां रासीश कामान् निरयेऽपि ये स्युः॥१४॥

इदानीं अनुग्रहकातरं भगवद्भावं पश्यन् कर्दमः स्वमनोरथ गर्हयन् विज्ञापयति। य इति॥

Now, Śrī Hari has desire to do anugraha to him and having understood that firm mind of Śrī Hari, Kardama ṛṣi started his submission :

ईश = ऐश्वर्यवारिधे । तव मायया बन्धकशक्त्या हत चेतसः नष्टज्ञानान्तःकरणाः पुरुषाः भवसिन्धुपोतं संसारसमुद्रस्योत्तरणे तरीभूतं त्वत्पादारविन्दं कामलवाय उपासते सेवन्ते ॥

Oh Īśa ! having full abundant, unlimited wealth, Śrī Hari, by your capacity to bind, the ignoratnt people who can cross over the sea of saṁsāra by resorting to your Lotus like Pādas, have taken as a prey to certain worldly desires and wants. You fulfill such desires of them. Due to that they take birth in the low animal cadre like dirty pigs. Those births are equivalent to hells.

ये कामा निरयेऽपि स्युः सुलभाः तान् तेषां रासि । निरयः सूकरादि योनिः । अतिकृछ्त्वद्योतनायेदमुदितम् । अनेनेद्दशमपि भगवत्कटाक्षोपाक्षिप्तम् । किमुत स्वाराज्यादीति सूचितम् ॥

Even such small and insignificant desires are fulfilled only by the Kṛpā of Bhagawān, when such is the position should it be told great sukha like swarājya etc can be obtained by only Bhagawat Kṛpā. Should it be told so ? It gets automatically proved is the position.

(1) Your Lotus Pādas are the True vessel to take one across the ocean of mundane nesceince.

(2) Only persons deprived of their intelligence out of ignorance will worship your pādas with a view to attain such trivial and momentary pleasures of the senses, which even persons rotting in hells can attain.

(3) However, oh my Lord, You are so kind that you bestow mercy even upon them.

3-22-15

तथा स चाहं परिवोढुकामः समानशीलां गृहमेधिधेनुम् ।
उपेयिवान् मूलमशेषमूलं दुराशयः कामदुघाङ्घ्रिपस्य ॥ १५ ॥

किं अनेन प्रकृत इत्याशङ्क्याहमप्येष्वेको लम्पट इति आह तथा इति ॥

What is the use of saying this matter now here ? For this, great Kardama states, that he also ranks in par or one of those who is after worldly comforts.

तथा पूर्वोक्तकामोपासकवत् सोहं च कामदुघाङ्घ्रिपस्याभीष्टवर्षणशील-कल्पतरोस्तवाशेषमूलं अपेक्षित समस्त पुरुषार्थकारणं पादमूलुपेयिवान् इत्यन्वयः किं कामस्त्वमित्यत उक्तं परिवोढुकाम इति समानशीलां गृहमेधिधेनुं गृहस्थयज्ञाङ्गभूतां भार्यां परिवोढुकामः परिणेतुकामः तत्र निमित्तमाह दुराशय इति दुरशोभने विषये आशयो यस्य स तथा "दुरशोभनदुःखयो"रिति यादवः ॥

What was told earlier, that those who do sakāmya karma, I should also be included. After having observed tapas for 10,000 years and thereby Śrī Hari has come in person and capable of being seen, I did not ask for Mokṣa, because that Śrī Hari is like divine Kalpa tree who is alone responsible for granting all Puruṣārthas. What I have the desire means, I should have a wife who is possessing good qualities and serves in the performance of yajñas and yāgas as an aid to me. Such a wife is needed for me. In the āśrama of grahastha, to attain Dharma, artha etc she should be like the divine cow Kāmadhenu. I have the desire to get married to such a wife. I am interested in the inauspicious venture.

तथा स च अहं परिवोढुकामः = Similarly myself also, I am desirous of to marry a girl,

समानशीलां = who is of like disposition,

गृहमेधधेनुम् = In married life she should be like divine Kāmadhenu cow.

उपेयिवान् = Hence I have approached You.

मूलं अशेषमूलं = Your Pāda is the source of everything

कामदुघाङ्घ्रिपस्य दुराशयः = for this lustful desire also, You the divine tree - Kalpa Vṛkṣa to bestow everything.

Inspite of his condemning persons who approach Paramātmā for material advantages (that is doing sakāmya karmas), still Kardama Muni expressed his material inability and desire before the Lord by saying :

"Although I know that nothing material should be asked from you, I nevertheless desire to marry a girl of like disposition."

Kardama Muni wanted to have a wife of like disposition because a wife is necessary to assist in spiritual and material advancement.

If one has a nice wife, he is to be considered a most fortunate man. In astorology, it is said that a man is considered fortunate who (1) has great wealth, (2) Very good sons, (3) a very good wife.Of the three, the last one is most important.

For all desires, Bhagawān only has to be worshipped is the mandate, hence Kardama prayed so before Paramātmā. Whether it is Sakāmya or Niṣkāma Karma, whether it is worldly benefit or Mokṣa, all to be granted only Lord Śrīman Nārāyaṇa is the basic truth.

3-22-16

प्रजापतेस्ते वचसाऽधीश तन्त्या
लोकः किलायं कामहेतोर्निबद्धः ।
अहं च लोकानुगतो वहामि
बलिं च शुक्लानिमिषाय तुभ्यम् ॥ १६ ॥

अघटितघटकमहिमा भगवान्यतः सकामोपास्तिं निकृष्टां जानन्तोपि मादशास्तव वेदाख्यवचनमायया नियताः संसरतीत्याह प्रजापतेरिति ॥

Paramātmā is having unlimited, infinite and extra ordinary capacity which cannot be imagined by anyone else. Even then knowing that approaching Śrī Hari for worldly benefits is censured

in śāstras, still, I ask you, because all are bound by the ropes of the words of Vedas, persons will fall in saṁsāra.

अधीशेति सम्बुद्धेः प्रजापतिः हरिरेव न विरिञ्चः तस्य तत्र मुख्यार्थानुपपत्तेरिन्द्रादि शब्दवत् । अधय ईश्वरा ब्रह्मादयः तेषां अपीश जगत्सृष्ट्यादि विभूतिप्रवर्तकत्वात् प्रजापतेः तव वचसा वेदलक्षणतन्त्या । "तस्य वाक्यतन्तिर्नामानिदामानी" इति श्रुतेः ॥

The śabda 'अधीश' in this śloka refers to Bhagawān Śrī Hari, but not to Caturmukha. Since Śrī Hari is referred to here, the śabda प्रजापति denote here, Śrī Hari only. This is because the important meaning given to Prajāpati, will not be applicable to Caturmukha. It is not like 'Indra' śabda, to draw on the basis of 'वृत्तितारतम्य' . Hence prajāpati denotes Śrī Hari only. 'अधीश' Most capable Caturmukha and others, Śrī Hari alone is responsible for their sṛṣti etc :

(हिरण्यगर्भक प्रोक्तः ईशः शङ्कर एव, तेषां जन्मादिना वर्तयति इति 'केशवः' श्रीहरिः)

अयं जनः स्वर्गादिकामहेतोर्निबद्धः किल त्वत्पूजालक्षणं बलिं वहतीतिशेषः । हे शुक्ल संसारशुचं विलाप्य के सुखं आदाय ददातीति लोकानुगतत्वादहमप्यनिमिषाय प्राणिचीर्णपुण्यपापानि निरीक्षणार्थमुन्मीलित नेत्रत्वात्तच्छब्दवाच्याय कालान्तर्यामिणे तुभ्यं बलिं वहामि उत्तरत्र सभार्यो वहेयं इति चार्थः ॥

For all the persons the orders are in the Vedas. Due to those Vākhyas, these people are desirous of swarga and other small benefits and are firmly tied up by ropes, just like cows are tied up and are dragged to various directions, like that, due to the desires of kāmya karma and its temporary benefits, the man is dragged in various ways.

Oh Śukla Bhagawān ! Please destroy the agonies and miseries of saṁsāra. You are the alone bestower of happiness. I

am just following other persons.

Paramātmā, You are the Antaryāmi of Kāla - (Time) and you are 'Animiṣa' because You jist open your Eyes to see the virtuous and sinful deeds done by others. For you, I submit the bali. In future, I shall submit pūjā to you along with my wife.

Kardama submits

(1) Oh my Lord, You are the Master and leader of all living entities.

(2) Under Your directions, all conditioned souls, as if bound by rope, are constantly engaged in satisfying their worldly desires.

(3) Following therein, oh embodiment of religion, I also bear oblations for You, who are in eternal time (for time to exist).

'Śukla' means the leader of religion. 'Religion' refers to the injunctions or laws of the Lord, based on the apauruṣeya Vedas.

3-22-17

लोकांश्च लोकानुगतानसूंश्च
हित्वा श्रितास्ते चरणातपत्रम् ।
परस्परं त्वद्गुणवादसीधु-
पीयूषनिर्यापित देहधर्माः ॥ १७ ॥

अयमेव भगवदर्पणबुध्या भक्तिहेतुरपि अयमेव बलिर्भगवदर्पणबुध्या चिकीर्षतो भक्तिहेतुरपि भवतीति भावेनाह - **लोकांश्चेति** । 'अस्माल्लोकात्प्रेत्ये'-ति श्रुतेः लोकान् जडशरीराणि च लोकानुगतानसून् प्राकृतेन्द्रियाणि च हित्वा ते तव चरणातपत्रं श्रिताः पुनश्च परस्परं तव गुणवाद एव पीयूषं सुखजनकनवसूतगवीदुग्धं यत्तेन निर्यापिताः प्रवर्तिताः देहधर्माः सच्चिदानन्दात्मकशरीरधर्मा येषां ते तथा यद्वा निर्यापिता निवारिता जननमरणादिलक्षणा देहधर्मा येषां ते तथा ॥

Same Pūjā, when submitted to Śrī Hari, with that intention, it should be performed. In order to generate devotion in such performers, it is said now : "After leaving this deha, then will reach Mokṣa," by following this śruti, this jaḍa śarīra, as well as the prākṛta indriyas such śarīra, all should be left off. Your Pāda Kamalas should be resorted to and taking shelter under them as an umbrella. (The milk that is drawn at first is called as 'Amṛta' because such milk will give great strenth and ānanda to the consumer). By describing your auspicious unlimited qualities in that sea, the nectar will be born. This will give great strength and happiness to the devotees of Śrī Hari, like the first drawn milk. By that amṛta, the dehas will be protected by the devotees of Śrī Hari. By taking such nectar, the devotees get rid of births and deaths.

लोकांश्च लोकानुगतान् = Worldly affairs and also the followers of worldly affairs

पशूंश्च च हित्वा = are like beasts and having given up

श्रिताः ते चरण आतपत्रम् = and taking shelter under your Lotus like Padas,

परस्परं त्वद् गुणवादसीधु = and are involved with one another, by vāda, always, which are intoxicating like

पीयूष निर्यापित देह धर्माः = nectar, they can be freed from the primary necessities of the material deha.

3-22-18

न तेऽजराक्ष भ्रमिरायुरेषां
त्रयोदशारं त्रिशतं षष्टिपर्व।
षण्णेम्यनन्ताच्छिदि यत् त्रिनाभि
करालस्त्रोतो जगदाच्छिद्य धावत् ॥ १८ ॥

लक्षणदर्शनाल्लक्ष्यमध्याहृत्यान्वेतव्यं ते तव चक्रं एषामायुर्नच्छिनत्ती-तिशेषः सुदर्शनाद्व्यावर्तयति अजरेति अजरे कदापि जरादोषरहिते अक्षेनासिद्धारे भ्रमतीत्यजराक्षभ्रमिः नियतलिङ्गत्वाद्गिरिशब्दवत् अधिमासैः सह त्रयोदशमासाः अराणि दलानि यस्य तत्तथा त्रीणि शतानि षष्ठिसङ्ख्यासहितानि अहोरात्र लक्षणानि दिनान्येव पर्वाणि यस्य तत्तथा त्रिशतं षष्ठिपर्वं च्छान्दसत्वादनुस्वारलक्षणबिन्दुलोपो नास्ति षट् ऋतवोनेमयश्चक्र प्रोतदेशायस्य तत् षण्णेमि अनन्ताः परमाणुब्द्यणुकादि लक्षणाः छिदाः छिद्रा अतिशयितछिद्र अवयवा यस्य सन्तीति अनन्तछिदि ॥

Paramātmā Your Kāla Cakra does not cut the life - age of your Devotees. That Cakra is not Sudarśana Cakra. That Kāla Cakra has no old age. It is rotating in the Navel of Lord Śrī Hari. For that Kāla Cakra, taking adhika month into account, there will be 13 months in that year. This Cakra will have 13 spokes. 360 nights and day times will be in an year and Cakra's joints are 360. There are six ṛtus and are represented by six rims. There are infinite small small parts - representing fractions of second.

करालस्त्रोतः - This Cakra is too fast. Such Kāla Cakra draws the life time of all in the world as well as the duration of the world. That Cakra does not jump to take away the life of Your Devotees. By telling like this, Kardama ṛṣi though residing in the form of an householder, still he was not sunk into it. In order to obtain the Anugraha of the Lord, this house holder life was adopted and Satkarmas were done till old age and taken shelter under Nivṛtti mārga.

3-22-19

एकः स्वयं सन् जगतः सिसृक्षया
द्वितीययात्मन्नधियोगमायया ।
सृजस्यदः पासि पुनर्ग्रहीष्यसे
यथोर्णनाभिर्भगवन् स्वशक्तिभिः ॥ १९ ॥

भक्तजनविषये स्वेच्छानियत संसारोन्मूलनं कैमुत्येन सिद्धमिति भावेनाह एक इति ॥ निर्गुणस्य गुणेषु सत्सु तदमृतपानेन निर्यापितदेह धर्मत्वं सम्भवति तत्तु चिन्त्यमित्यतोवाह एक इति ॥ ब्रह्माद्यन्यतमा साध्य जगत्सर्जनादेस्त्वकटाक्षलेश-नियतत्वेन बन्धध्वंसनं किमुक्तव्यं सार्वज्ञादिगुणाभावे सृष्ट्यादिकमनुपपन्नमतो-न्यथानुपपत्त्य गुणानामानन्त्यं सिद्धमत उक्तं युक्तमिति आत्मनि स्वोदरे स्थितस्य जगतः सिसृक्षया स्वाधीनया योगमायया चित्प्रकृत्या जडप्रकृत्याच लोकविडम्बनार्थं द्वितीययेत्युक्तं द्वितीय आत्मन्निति पाठे पुरुषरूपो भूत्वेत्यर्थः स्वशक्तिभिः स्वरूपसामर्थ्योपेत-मत्स्याद्यवतारैः पालनादिकं करोषीति ॥ सृष्ट्यादिलक्षणं वास्तवमिति ज्ञापनायोर्णनाभिदर्शनमुक्तं यथोर्णवाभिः "सृजते गृह्यते"ति श्रुतेः ॥

In the case of devotees of the Lord, as per His Discretion, the bondage is lost to them gets proved automatically without any difficulty, is explained now here. Even Caturmukha and other devatās are not capable of doing the work of creation etc which happens due to your Merciful Look. When it is the bondage of Your devotees gets destroyed, is no wonder. If you are not having the attribute of 'Sarvajñatwa' etc, these creation etc all the kāryas cannot happen from You.

You are having infinite auspicious Qualities, is an established fact. Hence it is proper for You, of what was told earlie regarding creation etc. Further You create the Brahmāṇḍa which is residing in Your Belly, through Chit Prakṛti and Jaḍa prakṛti, both are under absolute control and command. You are doing this creation through Ramādevi who is always with You.

Further through Your Rūpas as Matsya, Kūrma Avatāras, You protect the Jagat. Further You yourself destroy the jagat also. Further You keep the jagat always in Your Belly. You are Yourself doing all these Kāryas, for which an example given, as stated in Atharvaṇa Upaniṣad.

Spider releases the thread from its Navel and creates it. By

that, it does the kāryas which are required by it. It protects the thread well. Again, it draws the same and swallows inside. Following this śruti, Paramātmā is Sarva Kartā.

The following sūtras explain the same :

१-१-२ ॐ जन्माद्यस्य यतः ॐ ॥

१-२-९ ॐ अत्ता चराचरग्रहणात् ॐ ॥

२-१-१५ ॐ तदनन्यत्वं आरम्भण शब्दादिभ्यः ॐ ॥

२-१-१६ ॐ भावे चोपलब्धेः ॐ ॥

२-१-१७ ॐ सत्वाच्चावरस्य ॐ ॥

२-१-१८ ॐ असद्व्यपदेशान्नेति चेन्न धर्मान्तरेण वाक्यशेषात् ॐ ॥

२-१-१९ ॐ युक्तेः शब्दान्तराच्च ॐ ॥

२-१-२० ॐ पटवच्च ॐ ॥

२-१-२१ ॐ यथा प्राणादिः ॐ ॥

3-22-20

नैतद् बताधीश पदं तवेप्सितम्
यन्मायया जगृहे भूत सूक्ष्मम् ।
अनुग्रहाय त्वयि यर्हि मालया
लसत्तुलस्या भगवान् विलक्षितः ॥ २० ॥

यथा सृष्ट्यादिलक्षणज्ञानं पुरुषार्थसाधनमित्याशयेन सृष्ट्यादिकमुक्तं एवं स्रष्टृसृज्ययोर्भेदज्ञानं तत्साधनमित्यभिप्रायेणाह नैतदिति अधीश यत् भूतसूक्ष्मं ब्रह्माण्डं मायया स्वेच्छयाऽनन्यप्रेरणया रूपत्वेन जगृहे अङ्गीकृतवान् भूतसूक्ष्मैर्निर्मित्तमपि मृद्धघटवदित्युच्यते तवैव रूपमीप्सितं "सत्यं ज्ञान-मनन्तं ब्रह्मे"-ति उपनिदभीष्टं पदं रूपं न भवति बत एवं ज्ञानमेव तोषलक्षण पुरुषार्थकरमभेदेन ज्ञानं खेदलक्षण दुःखकरमित्यर्थः तर्हि किमित्यग्रहीदित्यत उक्तं अनुग्रहायेति त्वयि भक्तिभाजां मन्दाधिकारिणां भगवति भक्त्युत्पादक अनुग्रहायाग्रहीदित्यर्थः । त्वयैतत्कुतो यर्हीति विलक्षित

इति पदमध्याहृत्य योजनीयं स भगवान्, यर्हि यदा लसन्ती तुलसी यस्यां सा लसत्तुलसी तया मालया उपलक्षणमेतत् मकरकुण्डलाद्यलङ्कारैश्च मया विशिष्टत्वेन लक्षितो-ङ्कितोन्यवस्तु वैलक्षण्येन लक्षितो ध्यानपदं गमितस्तथेदानीमपि लक्षितो दृष्ट इति यर्हि यस्मात्तस्मादिदमेवाभीष्टमिति ज्ञातं यद्वा नृनत्य इति धातोर्नानापाय-वान् भगवान् भूतानां सूक्ष्मं द्रष्टुमशक्यं यद्रूपं जगृहे एतत्तवेप्सितं पदं तर्हि कथं दृष्टं इति तत्राह अनुग्रहायेति ॥ तर्ह्यनुग्रहेपि तथाविशिष्टः किमिति नाभूदत्राह यर्हीत यदा यादृशलक्षणवत्तया लक्षितो ध्यातस्तथा मया विलक्षितो दृष्ट इति यस्मात्तस्मात् भक्त्यनुकम्पितत्वात् त्वत्स्वामित्वज्ञानं श्रेयः साधनमिति सूचितम् ॥

How this process of creation takes place is the sādhanā for reaching Mokṣa. Just like the qualities of creation etc have been told, in the same way, it should be understood that there is difference between the creator and entities created.

Oh Śrī Hari ! You are the Īśwara for all. Brahmāṇḍa made up of subtle five bhūtas, without the help of anybody, He does creation absolutely as per His choice and discretion. Just like a potter is responsible for the creation of a pot, Paramātmā is the efficient cause for the Jagat.

Between Brahmāṇḍa and Bhagawān there is difference. Both are absolutely different. Understanding like this only, is the cause for happiness in Mokṣa. Treating non-difference between is disastrous and would land in permanent miseries in the hell. Paramātmā takes various Rūpas only, to bestow anugraha on the devotees. How Kardama came to know about all these factors. When Kardama was performing Tapas at that time with all brightness having Tulasi garland and ear rings etc, and having distinct and different Rūpa from other Devatās, appeared in the dhyāna. How Kardama did dhyāna of Śrī Hari, that Great God appeared in the same Rūpa as per the respective yogyatā of meditator.

3-22-21

तं त्वानुभूत्यो परतक्रियार्थं स्वमायया वर्तित लोकतन्त्रम् ।
नमाम्यभीक्ष्णं नमनीयपादसरोजमल्पीयसि कामवर्षम् ॥ २१ ॥

मदनुग्रहेण सच्चिदानन्दलक्षणं वपुर्दर्शयतो भवतो नमनोपायनदानेन नित्यतृप्तस्य प्रत्युपकरोमीति भावेन तन्त्वेति ॥

For bestowing Anugraha to Kardama and showing Sat, Cit and Ānanda Rūpa to him, for this Kāṇika submitted is in the form of prostration by the sage to Śrī Hari. But Śrī Hari is always नित्यतृप्त - nothing is needed to Him by anyone, at any time, in any manner. Hence it is said : Oh! Śrī Hari, you do this creation etc. by your Desire effortlessly. For You, prostrations are submitted. Then the person who prostrates is always inferior to the one, to whom such prostration is made. Then whether Śrī Hari has become a Viṣaya for such prostration ? You enjoy always your swarūpa Sukha. Karma phala is always left off by you. These prostrations are submitted by Kardama only to earn prīti of Bhagawān.

Paramātmā is having Lotus like Pādas which are eligible to receive namaskārams from all.

Kardama states :

I continuously offer my respectful obeisances unto Your Lotus Padas, of which it is worthy to take shelter, because You shower all benedictions on the insignificant.

3-22-22

ऋषिरुवाच— Ṛṣi (Maitreya) said :

इत्यव्यलीकं प्रणतोऽब्जनाभस्तमाबभाषे वचसामृतेन ।
सुपर्णपक्षोपरि रोचमानः प्रेमस्मितोद्वीक्षणविभ्रमद्भ्रूः ॥ २२ ॥

कर्दमेन प्रणतं रूपं सत्यज्ञानानन्दलक्षणमेव, न मायाशबलमिति भावेन

आह इतीति प्रेम्णा युक्तेन स्मितेन सह यदुत्कृष्टं वीक्षणं तेन विलोकनेन विभ्रमन्ती विस्फुरन्ती भ्रूर्यस्य तथोक्तः ॥

Kardama Maharṣi did Namaskārams to Bhagawat Rūpa which was full with all auspicious attributes like Satya, Jñāna etc : It is never the Māyāśabala Rūpa as told in Adwaita. With this opinion, it is said : (Maitreya said) Śrī Hari has His Navel like Lotus flower, like this, without any conceit/deceit with all great devotion that Kardama ṛṣi submitted namaskārams. Paramātmā was seated on Garuḍa and was glittering in a vast manner. Due to great affection towards Kardama, Bhagawān was smiling with merciful look towards him. Paramātmā raised His Eye brows and spoke words towards Kardama which were equivalent to divine nectar.

इति अव्यलीकं प्रणतः = Like this, thus, sincerely having been praised

अब्जनाभः = Lord Śrī Viṣṇu (Padmanābha)

तं अबभाषे = replied to that Kardama Muni.

वचसा अमृतेन = His words were akin to divine nectar.

सुपर्ण पक्ष = Paramātmā was seated on the shoulders of Garuḍa

रोचमानः = and was shining

प्रेम स्मितः उद्वीक्षण = with affection towards Kardama, he was smiling with merciful Look.

विभ्रमद् भ्रूः = He was gracefully moving His Eye-brows.

3-22-23

भगवानुवाच उवाच— Bhagawān Śrī Hari said :

विदित्वा तव चैत्त्यं मेपुरैव समयोजितम् ।
यदर्थमात्मनियमैस्त्वयैवाहं समर्चितः ॥ २३ ॥

पुरा मे मया तव चैत्यं चित्तस्थमभिप्रायं विदित्वैव समयोजितं प्रेरितं तदेवाह यदर्थमिति ॥

Oh Kardama Ṛṣi ! You have controlled your mind and you have worshipped ME correctly. You intimate the idea and purpose in your mind first. I shall accordingly make further arrangements.

तव चैत्यं विदित्वा = I have understood your mental condition.

मे पुरा एव तत् समयोजि = I have already arranged for that.

यदर्थं आत्म नियमैः त्वया एव अहं समर्चितः = For the sake of which only you disciplined your mind, and senses and I have been worshipped, by you.

Paramātmā is situated in the heart of all. As stated in the sūtras,

१-२-११ ॐ गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॐ ॥

१-२-१२ ॐ विशेषणाच्च ॐ ॥

Further He is the Antaryāmin for all. Jīva exists because of Him.

१-२-१८ ॐ अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॐ ॥

Hence He knows therefore, the past, present and future of every individual.

वदाहं समतीतानि वर्तमानानि च अर्जुन ।
भविष्याणि च भूतानि मां वेदकश्चन ॥

is a beauty in 7-26 Gītā, is expressed by Paramātmā.

3-22-24

न वै जातु मृषेदं स्यात् प्रजाध्यक्ष मदर्हणम् ।
भवद्विधेष्वतितरां मयि सङ्गृहितात्मनाम् ॥ २४ ॥

पूजाकर्मणः क्षणभङ्गुरत्वने तस्मादिदं फलमभूदिति निश्चेतुं न शक्यत इति शङ्कामाभून्मदर्पितत्वेनाक्षीण फलत्वादित्यभिप्रेत्याह न वा इति ॥ जातु वै कदाचिदपि पाशुपतशास्त्रोक्तवन्मयि सङ्गृहीतात्मनां समाहित मन आदीन्द्रियाणां युष्माकं यन्मदर्हणं तदिदं भवद्विधेषु पुरुषेषु मृषाक्षण भङ्गुरत्वेन निष्फलं न स्यान्मदर्पणाचिकित्सा युक्तत्वादभक्त व्यावृत्यर्थमतितरामिति सङ्गृहीतात्मनामिति षष्ठीसप्तम्यर्थे वा सन्निकृष्टत्वादुभयोः स्वस्वामित्व सम्बन्धो नित्यमनुसन्धेय इति तात्पर्यद्योतनाय प्रायोज्यन्यथा मयि सङ्गृहीतात्मस्विति प्रयोक्तुं शक्य ते अनेन श्रेयोर्थिभिरभेदवार्तां दूरादेव परिहृत्य भेदज्ञानमेवापाद्यमिति सूचितम् ॥

Bhagawat pūjā last for only a small duration of time. For that, such great phala, of God appearing in perception, cannot be determined so. Let there not be such a doubt. Because that Karma had been submitted to Him, the phalas do not get diminished. With this opinion, it is said here.

मयि - सङ्गृहितात्मनां In Hari, when the mind and other indriyas are submitted and pūjā performed, they do not get destroyed. It is not like what was said in Pāśupata śāstras. So when the Karmas are done sincerely as a Sevā to Śrī Hari, it never gets vitiated or destroyed. It would certainly yield good phala. Without knowing the absolute difference between jīva and Brahman always and persons adopting aikya jñānam, whatever pūjā done by them is a sheer waste. Śrī Hari and Kardama both were present one in front of the other and this establishes the relationship of the Master and servant. **Śrī Hari is always the Master and Kardama is always the servant.**

That is "**मयि सङ्गृहितात्मसु**" Saptamī Vibhakti usage is not done - (Which establishes difference between the two also). But here Ṣaṣṭhi Vibhakti is used as **मयि सङ्गृहितात्मनाम् इति** ॥

अध्यक्षः = Oh Kardama ! you are the leader of living entities,

मदर्हणम् प्रजाः = Those who worship ME

न वै जातु मृषा एव स्यात् = Such worship and the phala due to that never become useless. They remain always to the credit of the worshipper.

भवद्विधेषु = For persons like You Kardama,

अतितरां मयि सङ्गृहित आत्मनां = who have entirely fixed their minds on ME. - (good results are assured).

This is based on the Vedic mandate -

"प्रारम्भ मात्र इच्छा वा विष्णुधर्मे न निष्फला" ॥

3-22-25

प्रजापतिपतिः सम्राट् मनुर्विख्यात मङ्गलः ।
ब्रह्मावर्तं योऽधिवसञ्छास्ति सप्तार्णवां महीम् ॥ २५ ॥

कर्दमं प्रशस्य प्रकृतमनुसरति प्रजापति इति प्रजापतयो मरीच्यादयः तेषां पतिः सप्तार्णवमिति अनेन सम्राट्त्वं विवृतं ब्रह्मावर्तं क्षेत्रमधिवसन् अधि-शीङ् स्थासां कर्मेत्यतः सप्तम्यर्थे द्वितीया ॥

Śrī Hari eulogizes His Devotee Kardama and states as :

Oh brāhmaṇa Kardama ! Now Swāyaṁbhuva Manu is the Emperor residing at Brahmāvarta as his Kṣetra capital. He is the Master for Marīci and other Prajāpatis. He is full with all wealth and orthodox adherences. Residing there, he rules over and commands all the seven Dwīpas and rules over the entire Earth. ब्रह्मावर्ते should be taken as ब्रह्मावर्त second Vibhakti - due to Karmartha to be taken for adverb अधि appearing in अधिवसन् ।

The glories of Great Swāyaṁbhuva Manu is narrated here :

प्रजापतिसुतः = Swāyambhuva Manu was the son of Caturmukha Brahma, who is Prajāpati.

संम्राट् = That Manu was an

मनुः = Emperor.

मङ्गलः विख्यातः = His righteous acts are very well known.

ब्रह्मावर्तं यः अधिवसन् = He dwells in Brahmāvarta.

ससार्णवां महीम् शास्ति = He rules the Entire Earth surrounded by ocean, consisting of Seven Dwīpas.

Brahmāvarta is a part of Kurukṣetra. Or it may be taken that Kurukṣetra is situated in Brahmāvarta.

'Maṅgaḷa' śabda is very significant. Maṅgaḷa means one who is devoted in every respect in the opulences of religious performances, ruling power, cleanliness and all other good qualities.

3-22-26

स चेह विप्र राजर्षिर्महिष्या शतरूपया ।
आयास्यति विद्दक्षुस्त्वां परश्वो धर्मकोविदम् ॥ २६ ॥

ततः किमस्माकमत्राह स चेति हे विप्र ॥

Let that Swāyambhuva Manu be a great Emperor, then what is the relevancy here now, is answerd in this verse. The same Rājarṣi Swāyambhuva Manu along with his wife Śatarūpa, would arrive here to see you (Kardama) who is an expert in dharma kāryas.

सः = That Swāyambhuva Manu,

च इह महिष्या शतरूपया आयास्यति विप्र = Oh brahmin ! along with his wife queen Śatarūpa, will be arriving here.

दिदृक्षु त्वां परश्वः = the day after tomorrow desirous of seeing you they arrive here.

धर्म कोविदम् = You are expert in religious and dhārmic activities.

3-22-27

आत्मजामसितापाङ्गीं वयः शीलगुणान्विताम् ।
मृगयन्तीं पतिं दास्यत्यनुरूपाय ते प्रभुः ॥ २७ ॥

वनवासिनो मम सम्राजा किं तत्राह आत्मजामिति ॥

I am living in the forest, for me what is the nexus with the Emperor, what can be done by me to such Emperor ?

असितापाङ्गीं नीलद्युतिनेत्रां तां नीलां जनाञ्जितत्वेनापि तत्स्वभावः स्यादिति गुणान्तराण्याह वय इति ॥

Oh Kardama ! that Rājarṣi, has a daughter who has attractive eyes and who is beautiful and she is at the proper age.

कियद्वय इति प्रश्नमन्तरेण वयो लक्षयति मृगयन्तीमिति आसन्नरजः कामकत्वेन पाणिग्रहणयोग्यामित्यर्थः ॥

She is about to mature, and Manu is desirous celebrating marriage to her, and the daughter in search of proper husband for her, that daughter would be offered to you; since you are the proper husband for her.

आत्मजां = Manu has his own daughter.

असित अपाङ्गीं = She has black eyes.

वयः = She is grown up age.

शील गुण अन्विताम् = She is with good character and with good qualities fully endowed.

पतिं मृगयन्तीं = She is in search of a suitable husband.

ते अनुरूपाय = You are the suitable person.

दास्यति = That daughter will be given to you,

प्रभो = My dear, Kardama.

Swāyaṁbhuva Manu was so great, though an Emperor, he came with wife to the hermitage of Kardama. This establishes his humility, politeness and respect for Vedic learning and for brāhmaṇas.

3-22-28

समाहितं ते हृदयं यत्रेमान् परिवत्सरान् ।
सा त्वां ब्रह्मन् नृपवधूः काममाशु भजिष्यति ॥ २८ ॥

राजपुत्र्यास्तापसोहं कथमनुरूपः स्यामिति तत्राह समाहितमिति राजपुत्रीत्वादि विशेषमन्तरेण यत्र यस्यां वध्वामिमानतीतान् परिवत्सरान् ते हृदयं समाहितं ममानुकूला भार्यास्यादिति संक्लृप्तम् ॥ २८ ॥

For that Rājaputri, how can I (Kardama), a Tapaswi be a proper husband ? This is explained here. Oh Brāhmaṇa ! Jñāni Kardama ! the Kanyā which was told earlier, in her, no doubt the quality of Rājaputritwa is present, but when you did tapas for 10,000 years and what you desired to be the qualities for your wife in your mind, all such good qualities are found in that daughter of Swāymbhuva Manu. Due to My preraṇā, she will desire only yourself, as her husband.

ब्रह्मन् = Oh brāhmaṇa Kardama !

ते हृदयं समाहितं = Your heart has been fixed

यत्र इमान् परिवत्सरान् = On whom for all these years,

स त्वां नृपवधूः कामं = she, the princess, as you desire

आशु भविष्यति = very soon will serve.

The Lord informed Kardama Muni "The girl who is coming to be married with you, is a princess, the daughter of Emperor Swāyaṁbhuva Manu and so just suitable for your purpose."

Devotees can visualise how fortunate and great should be that Kardama Maharṣi and Devahūti, **when the match is recommended and supported by Paramātmā. The fortunate souls one can come across.**

3-22-29

या त आत्मधृतं वीयर्थं नवधा प्रसविष्यति ।
वीर्ये त्वदीय ऋषय आधास्यंस्तेज आत्मनः ॥ २९ ॥

इदं च त्वत्सङ्कल्पान्तर्भूतं सत्यं भवतीति भावेन कन्यां विशिनष्टि याचात्मधृतं ते वीर्यं रेतोलक्षणं गर्भं नवधा प्रसविष्यति नवधा विभक्तया प्रसूतं तव वीर्यं वंशावृद्धिकरं चेत्याह वीर्य इति मरीच्याहषयोपि त्वदीये वीर्ये नवधा विभज्य पुत्रीभूते आत्मनस्तेजो गर्भलक्षणमाधास्यन्यदि भवान्मदुक्तमकीरष्यत्तर्हीति शेषः सा नृपस्य वधूः कन्या त्वा कामं भजिष्यति संसेविष्यत इत्यन्वयः । आशु कालक्षेपो नैवेति ॥

Further whatever that was in the mind of Kardama has become Satya and so again, the mahimās of the kanyā is described. That Rājakanyā will bear your Vīrya and from that garbha, she will have nine beautiful kanyās. (Daughters). Those nine kanyās who are born from your vīrya, will extend and enlarge the family progeny. Marīci Ṛṣi and others will marry respectively your daughters. Those ṛṣis out of their vīrya, will produce the progeny through those daughters. Oh Kardama ! if you act as per my orders, then that daughter of Swāyaṁbhuva Manu will submit sevā to you as per your desire. All these will happen within a short duration of time.

या ते वीर्यं आत्मभृतं = By you the seed be sown in her of your vīrya.

नवधा प्रसविष्यति = by that she will bring forth nine daughters.

वीर्ये त्वदीये ऋषयः = in the daughters begotten by you, the sages by their vīrya

अञ्जसा आत्मनः आधास्यन्ति = will duly beget children.

3-22-30

त्वं च सम्यगनुष्ठाय निर्देशं म उशत्तर।
मयि तीर्थीकृताशेष क्रियार्थो मां प्रपत्स्यते ॥ ३० ॥

मदर्पणबुध्या चिकित्सितस्य स्वधर्मानुष्ठानस्य मत्प्राप्तिरेव फलमित्याह त्वं चेति ॥ ३० ॥

Kardama by the adoption of dhārmic activiteis and tapas, and finally submitting them at the Lotus Pādas, of Bhagawān, the phala or result for such submission made, is now the darśan of Lord before him in person.

Oh Kardama ! उशत्तरः you have done good Karmas with great desire and interest and You did the same as per My orders, and finally submitted them to ME, by that all that you have done have become very fruitful and pure.

All such activities have become fruitful and finally it ended happily in having My vision in person.

Gītā states in 9-27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

Kardama strictly acted as per this advice in Gītā and secured the result.

त्वं च सम्यक् अनुष्ठाय = You have carreid out properly all dhārmic activities.

निर्देशं मे उशत्तमः = You have carried out My commands and completely cleansed yourself.

मयि तीर्थी - कृत अशेष क्रियाः मां = In ME, You have resigned all your actions.

अर्थः प्रपत्स्यसे = You will attain the fruits.

3-22-31

कृत्वा दयां च जीवेषु दत्वा चाभयमात्मवान् ।
मय्यात्मानं सहजगद् द्रक्षस्यात्मनि चापि माम्॥ ३१ ॥

गार्हस्थ्यानन्तरं चतुर्थाश्रमोप्यवश्यमनुष्ठेय इत्याशयेनाह कृत्वेति अभयं दत्वा भूतेभ्य इति शेषः आत्मवान्मदेकशरणः सन्न्यासाश्रमानुष्ठानफलमाह मयीति सहजगदिति क्रियाविशेषणं यथा जगता सह वर्तमानस्तथात्मानं त्वां मयि द्रक्ष्यामि मदाधारं पश्यतीत्यर्थः आत्मनि त्वयि स्थितं मां च पश्यसि अनेनाधाराधेयभावेनोपास्तिं कुर्वत एवं विधज्ञानेन मत्प्राप्तिरुक्तेत्यतो परमपुरुषार्थसाधनमुक्तं भवति ॥ ३१ ॥

After the household life, certainly sanyāsa āśrama has to be taken. This is opinion of Śrī Hari speaks here : Oh Kardama ! After adopting Nivṛtti dharma and extending mercy on all jīvas and helping all creatures and finally taking refuge in ME - Total surrender should be adhered to. Then the fourth āśrama should be taken and travel should be made by not staying more than one night in a village and should aspire or desire for any comforts. You should see that I am the support for all the jagat and for you also. You will see ME since I reside in you as Your Antaryāmi. Like this Śrī Hari is ādhāra as well as Ādheya for all the jagat. You should have the jñānam that Śrī Hari residing in us will protect us. Like upāsanā of Śrī Hari to be made. By such jñānam, you will have Aparokṣa jñānam of ME and reach Mokṣa.

कृत्वा दयां च जीवेषु = Having shown compassion towards living beings,

दत्वा च अभयं = having given assurance of safety

आत्मवान् मयि आत्मानं सह जगद् = having fully understood that I am the support for the Jagat and for you all,

आत्मनि च अपि द्रक्ष्यस्यति = Then you will perceive ME.

3-22-32

सम्भूय स्वांशकलया त्वद्वीर्येण महामते ।
तव क्षेत्रे देवहूत्यां प्रणेष्ये तत्त्वसंहिताम् ॥ ३२ ॥

पिण्डविच्छेदात्पितृशापः स्यादित्यातङ्को माभूदिति भावेनाह सम्भूयेति । तव क्षेत्रे भार्यायाम् ॥ "क्षेत्रं पुरे गृहे देहे केदारे योनि भार्ययोः । पुण्यस्थाने समूहे चे"ति यादवः । त्वद्वीर्येण सहगर्भं प्रविशयेति शेषः स्वांशकलया शुक्र-रक्तसम्बन्धरहितया सच्चिदानन्दलक्षणया सम्भूय सम्यगभिव्यज्य तत्त्वसंहितां तत्वसङ्ख्यानलक्षणं साङ्ख्यशास्त्रं प्रणेष्ये करिष्य इत्यन्वयः ॥ ३२ ॥

In order to have growth of the family, a son should be born. Before that, in case the fourth āśrama is adopted, then there will not be anyone to offer rice-balls to manes and so the person will become a subject to the curse of his ancestors. There is no need for anxiety for taking the fourth āśrama, is now explained. Oh Kardama ! you have your buddhi always in Śrīman Nārāyaṇa. In your wife, through your vīrya, I enter the Garbha of your wife, but without any connection with that Śukra and Śoṇita sambandha. I will take avatāra manifest as Sat,Cit,Ānanda swarūpi as a Son and will do Tatwa Sāṅkhyāna - Saṅkhyā Śāstra.

स्वांशकलया ह अहं, महामुने त्वद्वीर्येण = Oh great sage ! by your Vīrya, I shall manifest through your wife Devahūti, but not having any connection as in the case of other children.

तव क्षेत्रे देवहूत्यां = In your wife Devahūti,

तत्त्व संहिताम् प्रणेष्ये = I take Avatār and then do Tatwa Saṅkhyāna - Saṅkhyā Śāstra for the benefit of Sātwic souls.

3-22-33

एवं तमनुभाष्याथ भगवान् प्रत्यगक्षगः ।
जगाम बिन्दुसरसः सरस्वत्या परिश्रितात् ॥ ३३ ॥

कर्दमायाशेषपुरुषार्थसाधनमभीष्टं हरिरुपदिश्य पुनः किमकर्षिदिति तत्राह एवं तमिति ॥ ३३ ॥

For Kardama Maharṣi, Śrī Hari did upadeśa of all sādhanās for Puruṣārtha. Then again what He did is explained now.

Śrī Hari was visible to the internal Indriyas of Kardama till then. Now he became visible for external indriyas. He spoke with Kardama Maharṣi. Then He left the hermitage of Kardama which was built surrounding River Saraswatī, Bindu Sarovara.

Maitreya continued :

एवं तं अनुभाष्य = Like this, Śrī Hari spoke to Kardama Maharṣi.

अथ भगवान् प्रत्यगक्षजः = Then Bhagawān became visible directly by the senses and was directly perceived.

सरस्वत्या परिश्रितात् बिन्दुसरसः जगाम = He then started from the Lake called Bindu Sarovara which was encircled by the River Saraswati, (where the hermitage of Kardama was present).

प्रत्यगक्षं अन्तर्यामि विषयमिन्द्रियं विषयत्वेन गच्छत्येनं प्रतीति प्रत्यगक्षगः अपरोक्षज्ञानविषयः इत्यर्थः प्रत्यक् स्थितोपीदानीं इन्द्रिय विषयगतो वा ॥

3-22-34

निरीक्षतस्तस्य यथावशेषसिद्धेश्वराभिष्टुतसिद्धमार्गः ।
आकर्णयन् पत्ररथेन्द्रपत्रैरुच्चारितं स्तोममुदीर्णसाम ।। ३४ ।।

अशेषसिद्धेश्वरैः समस्त ब्रह्मादिभिरभिष्टुतः सिद्धैः सनकादिभिः मृग्यत इति सिद्धमार्गश्च "मार्गोमृगपदे मासि सौम्यर्क्षेन्वेषणेऽध्वनि" । पत्ररथः । पक्षिणः तेषामिन्द्रः गरुडस्तस्य पत्रैः पक्षैरुदीर्णमुत्कृष्टं साम यस्मिन् तथा तं स्तोमं स्तुतिविशेषम् ।।

Śrī Hari who is siddheśwara being always enlogised by Caturmukha Brahma and other Devatās and Sanaka and other ṛṣis are always in search of Him and are eager to have darśan of Him, started from there. The wings of the bird are like chariots. By the wind created by the wings, of the King bird Garuḍa, by that Sāmaveda was heard in praise of Śrī Hari.

Śrī Hari seated on Garuḍa like this, left the hermitage of Kardama.

निरीक्षतः तस्य ययुः = Paramātmā left while Kardama was looking on.

अशेष सिद्धेश्वराभिष्टुः = He was praised by all the liberated souls.

सिद्धमार्गः = He proceeded by the way to the spiritual world.

पत्ररथेन्द्रपक्षैः उच्चारितं = By the wings of the King bird Garuḍa, there was vibration.

स्तोमं उदीर्ण साम = by that, hymns of Sāmaveda was formed

आकर्णयन् = hearing such Vedas in praise of Him, He proceeded up in the air to Vaikuṇṭha.

3-22-35

एवं सम्प्रस्थिते शुक्ले कर्दमो भगवान् ऋषिः ।
आस्ते स्म बिन्दुसरसि तं कालं प्रतिपालयन् ॥ ३५ ॥

अनन्तरं कर्दमोपि तपश्चेत्सम्पन्नं किमत्रेत्यन्यत्र वागमत् किं तत्राह एवमिति प्रतिपालयन् प्रतीक्षमाणः ॥ ३५ ॥

Then the Tapas performed by Kardama had become complete. So a doubt may arise as to whether the great sage had left that place.

Like the most Pure by nature is Hari at all times and after His departure, that Bhagawan respectable Kardama was waiting to receive Swāyaṁbhuva Manu as indicated by Bhagawān Paramātmā Śrī Hari earlier, and stayed and lived at Bindu Sarovara.

शुक्ले एवं सम्प्रस्थिते = Like this, when Śukla rūpi Bhagawān had gone,

कर्दमः भगवान् ऋषिः = that most respcetable Maharṣi Kardama

बिन्दुसरसि आस्ते स्म = stayed on the bank of Bindu-Sarovara.

तं कालं प्रतिपालयन् = awaiting the time of which, the Lord Śrī Hari had spoken earlier.

3-22-36

मनुः स्यन्दनमास्थाय शातकौम्भपरिच्छदम् ।
आरोप्य स्वां दुहितरं सभार्यः पर्यटन् महीम् ॥ ३६ ॥

ऋष्याद्युक्तमपि न मृषा भवति किमुतेश्वर भाषितमिति भावेन मनोर्गमनं वक्ति मनुरिति पर्यटन्महीमिति अनेन पित्रा दुहित्रर्थं वरानुगमनं लौकिकमिति राज्यपरीक्षाव्याजेन यदृच्छया प्राप्त इति भावं सूचयति ॥ ३६ ॥

The words spoken by ṛṣis themselves never become untrue.

Then what about the words spoken by Paramātmā. They are always true to the hilt. Oh Vidura ! at the same time, that Great Swāyaṁbhuva Manu started in the golden chariot with his wife Śatarūpā and daughter Devahūti and crossed several places making enquiries. This shows the custom that is prevelent, namely the father travels to several plaeces in search of a good person for his daugher.

That Swāyaṁbhuva Manu as per the Desire of Paramātmā, reached the place of Bindu Sarovara while on tour.

मनुः = Swāyaṁbhuva Manu,

स्यन्दनं आस्थाय = Mounted the chariot,

शातकौम्भ परिच्छदम् आरोप्य = which was made of gold and the outer cover was put on.

स्वां दुहितरं = along with his daughter Devahūtī

सभार्यः = along with his wife Śatarūpā

पर्यटन् महीम् = travelled all over the earth.

दुहितरं - along with his daughter. Because Emperor Manu felt that his daughter should approve the person selected by them as her husband and also the person should also see his future wife and there should be absolute consensus-ad-idem so that they can be happy.

3-22-37

तस्मिन् सुधन्वन्नहनि भगवान् यत् समादिशत् ।
उपायादाश्रमपदं मनु शान्तव्रतस्य तत् ॥ ३७ ॥

हे सुधन्वन् विदुर शान्तव्रतस्य पूर्णव्रतस्य ॥

Oh Vidura, You are Uttama - Supreme human being. The day that was told earlier by Bhagawān Śrī Hari about the arrival of Swāyaṁbhuva Manu, the same day, that Emperor arrived to the hermitage of Kardama, a full follower of all religious vratas.

सु-धन्वन् = Oh great bowman Vidura ! Oh Uttama among mankind Vidura !

भगवान् यत् समादिशत् = That which was foretold by Bhagawān

अहनि = on the day as told earlier

उपायात् = Swāyaṁbhuva Manu reached

मुनेः आश्रमपद = Kardama Muni's hermitage.

शान्तव्रतस्य तत् = When that great Muni had just completed his vows of austerity.

3-22-38

यस्मिन् भगवतो नेत्रादपतन् हर्षविन्दवः ।
कृपया सम्परीतस्य प्रपन्नेऽर्पितया भृशम् ॥ ३८ ॥

कर्दमाश्रमस्य बिन्दुसर इति नाम कस्मादिति तत्राह - **यस्मिन् इति** । बिन्दूनां सरणं प्रसरणं यत्र तद् बिन्दुसर इति ॥

भगवतः नेत्रात् अपतन् हर्षबिन्दवः = From the Eyes of the Lord Bhagawān tear drops in happiness fell down.

कृपया = Out of compassion,

प्रपन्नः सम्परीतस्य = and Bhagawān was overwhelmed on the surrender of Kardama Maharṣi.

अर्पितया भृशम् = Kardama Muni submitted himself to the Lord extremely.

***BINDU SAROVARA*-**

Tear drops from the Eyes of the Lord became Bindu Sarovara.

Drops of perspiration which fell from the Toe of the Lord, became sacred Ganges.

There is absolutely no difference betwen the Pādas or Eyes of the Lord and so Ganges and Bindu Sarovara, **both are very sacred in nature.**

Bindu Sarovara is called 'Śivāmṛta - jala'' 'Śiva' means 'curing.' Anyone who drinks the water of Bindu Sarovara is cured of all material diseases. Further 'शिव' means 'Sukha.' Persons taking bath here, will have all happiness.

''शिवः सुखात्मकत्वेन'' under the sūtra 1-3-3 ॐ नानुमानमतच्छब्दात् ॐ So this Sarovara was made by Bhagawān who is ''Sukha Swarūpī.''

3-22-39

तद् वै बिन्दुसरो नाम सरस्वत्या परिप्लुतम् ।
पुण्यं शिवामृतजलं महर्षिगणसेवितम् ॥ ३९ ॥

तत् वै बिन्दुसरः नाम = That indeed lake of tears and so called as Bindu Sarovara.

सरस्वत्या परिप्लुतम् = Overflowed by the River Saraswatī.

पुण्यं शिव अमृत जलं = The water is very holy, auspicious and is like nectar.

महर्षिगण सेवितम् = This was resorted to by many groups of great Maharṣis.

कन्यादानकार्यमन्तरेणापि श्रेयोऽर्थिना गन्तुं योग्यमित्याशयेन तदाश्रमगुणानाह - पुण्यमिति ।

Apart from the Kārya of Kanyādāna, that āśrama of Kardama is holy covetable in all respects. To show that the qualities of the hermitage are described.

शिवं चामृतमयार्चितं च जलं यस्मिन् तत् तथा ॥

The water of Bindu Sarovara will bring all comforts and is like nectar.

अमृतं व्योम्नि देवान्ने यज्ञशेषे रसायने । अयाचिते च दुग्धाब्धौ इति अभिधानम् ॥

3-22-40

पुण्यद्रुमलताजालैः कूजत्पुण्यमृगाद्विजैः ।
सर्वर्तुफलपुष्पाढ्यं वनराजिश्रियान्वितम् ॥ ४० ॥

पुण्य द्रुम लतैः= Pious trees, creepers

जालैः पुण्य मृग द्विजैः = pious clusters of animals with birds uttering cries,

सर्वऋतु फल पुष्प आढ्यं = that hermitage had fruits and flowers applicable to all seasons in all richness.

वनराजि श्रियान्वितम्= It was adorned by the beauty of groves of forest trees.

How that Bindu Sarovara was surrounded by trees, creepers, with birds, animals, groves etc is described.

पुण्यद्रुमाः = अश्वत्थादयः

लता = माधव्यादयः

तेषां जालैः समूहैः । मुकुलैश्च युक्तमिति शेषः । पुण्यमृगाः कृष्णसारङ्गादयः द्विजा जरितार्यादिपक्षिणः ॥

Trees are called as virtuous trees - Puṇya trees. Because Aśwattha tree in 10-26 of Gītā referred to अश्वत्थः सर्ववृक्षाणां - In that

tree, the special presence of Bhagawān is there, that is why it is said ,

वृक्षराजाय ते नमः ॥

द्विजाः - The birds Jarita and others are very sacred :

Under the sūtra 1-3-26 ॥ॐ तदुपर्यपि बादरायणः सम्भवात् ॐ॥

In Bhāṣya it is said :

तिर्यगादीनां तदभावादभावः तेषामपि यत्र विशिष्ट बुध्यादिभावः तत्राविरोधः। निषेधाभावात्। दृश्यन्ते हि जरितार्यादयः ॥

In Bhārta Ādi Parva, the birds in Khāṇḍava Vana which had Veda adhikāra is listed. Jaridhā, Sāri Srukvan, Droṇan and Stamba Mitran - such birds were there in Kardama hermitage.

3-22-41

मत्तद्विजगणोद्धुष्टं मत्तभ्रमरविभ्रमम्।
मत्तबर्हिनटाटोपमाह्वयन्मत्तकोकिलम् ॥ ४१ ॥

द्विजगणैः घुष्टं = The area was resounded with the notes of overjoyed birds.

अमत्त भ्रम विभ्रमम् = intoxicated bees wandered there.

मत्त बर्हि नट अटोपं = intoxicated peacocks proudly danced.

मत्त कोकिलम् आह्वयत् = merry cuckoos called one another.

मत्तेन द्विजगणेन विशिष्ट पक्षिसमूहेन उद्धुष्टमाघोषितम् = Intoxicated special bird's groups were making sounds.

मत्तानां भ्रमराणां विभ्रमः श्रृङ्गार विशेषो यस्मिंस्तत् तथा = intoxicated bees were making sounds which wer every captivating and was attractive to all.

बर्हाणि एषां सन्तीति बर्हिणो मयूराः । त एट नटाः तेषां आटोपो नृत्तसम्भ्रमो यस्मिंस्तत् तथा ॥

The peacocks had splendid feathers which are unique and expanding them, they were dancing, with all pride because of their natural beauty.

मिथः आह्वयन्तो मत्ताः कोकिलाः यस्मिंस्तत् तथा ॥

Cuckoos with all merry were calling one another.

Like this, not only the human beings who visit the hermitage of Kardama felt happy but also even the animals birds etc were all very happy due to the greatness of Kardama.

3-22-42

कदम्बचम्पकाशोककरञ्जबकुलासनैः ।
कुन्दमन्दारकुटजैश्चूतपोतैरलंकृतम् ॥ ४२ ॥

न केवलमश्वत्थादयो यत्र । अन्येऽपि सन्तीत्याह - **कदम्बेत्यादिना** ।

Not only Aśwattha Tree was there, but also there was various other trees also.

कदम्ब = Bindu Sarovara was surrounded by Kadamba flowers

चम्पक = Campaka

अशोक = Aśoka

करञ्ज = Karañja

बकुला = Bakula

आसनैः = Āsana

कुन्द = Kunda

मन्दार = Mandāra

कुटज = Kuṭaja

चूतपोतैः = by young mango trees.

अलङ्कृतम् = Bindu Sarovara was adorend and decorated by such trees.

3-22-43

कारण्डवैर्बकैर्हंसैः कुरुरैर्जलकुक्कुटैः ।
सारसैश्चक्रवाकैश्च चकोरैर्वल्गुकूजितम् ॥ ४३ ॥

सामान्येनोक्तान् पक्षिणो विशेषनाम्ना निर्दिशति - 'कारण्डवैरित्यादिना' - कारण्डवाख्य महापक्षिभिः ॥

Not only usual and ordinary birds were present, but also very special types were seen, surrounding Bindu Sarovara.

वल्गु कूजितम् = There was also pleasing vibration of bird's sounds. They were

कारण्डवैः = Kāraṇḍava ducks

प्लवैः = Plavas

हंसैः = Swans

कुररैः = Ospreys

जलकुक्कुटैः = Water-fowl

सारसैः च = Cranes also

चकोरैः = Cakoras

चक्रवाकैः= Cakravākas.

All of them created as pleasant as possible a very suitable spiritual atmosphere at Bindu Sarovara - Kardama's āśrama.

3-22-44

शशकैर्हरिणैः क्रोडैः श्वविड्गवयकुञ्जरैः ।
गोपुच्छैर्हरिभिर्मर्कैर्नकुलैर्नाभिभिर्वृतम् ॥ ४४ ॥

श्वविशो वृकाः गवयाः वन्याः । गोपुच्छाश्चमर्यः । हरिभिः सिंहैः । मर्कैर्वनमार्जारैः । नाभिभिर्मृगनाभिभिः ॥

शशकैः = by rabbits, hares

हरिणैः = by deer

क्रोडैः = by boars

श्वविर = by por cupuinies,

गवय = by a wild animal closely resembling the cow

कुञ्जरैः = by elephants

गोपुच्छैः = by baboons

हरिभिः = by lions

मर्कैः = by monkeys

नकुलैः = by mangoes

नाभिभिः = by musk deer

वृतम् = that Bindu Sarova and hermitage was surrounded.

(1) Musk deer - not found in all places. They are in Bindu Sarovara and few places. They are always intoxicated by the aroma of musk secreted from their Navels.

(2) Gavayas - they are a species of cow, bear a bunch of hair at the end of their tails. The bunch is used in temples as fan for the worship deities. They are called as Cāmaris and treated very sacred.

3-22-45

प्रविश्य तत् तीर्थवरमादिराजः सहानुगः ।
ददर्श मुनिमासीनं तस्मिन् हुत हुताशनम् ॥ ४५ ॥

तत् तीर्थवरं प्रविश्य = That in the best of the sacred places, entered

आदिराजः = The first Monarch Swāyaṁbhuva Manu

सहानुगः = along with his followers wife and daughters

आसीनं मुनिं तस्मिन् = In that hermitage the sage Kardama was sitting

हुत हुताशनम् ददर्श = Offering oblations in the sacred fire, was seen.

हुत हुताशनम् = To offer sacrificial oblations to the Supreme Lord in the moring, is the first duty of a brahmacāri seeking spiritual elevation.

3-22-46

विद्योतमानं वपुषा तपस्युग्रयुजाचिरम् ।
नातिक्षामं भगवतः स्निग्धापाङ्गविलोकनात्॥ ४६ ॥

वपुषा विद्योमानं = The deha of Kardama was shining brilliantly.

तपसि उग्र युजा चिरम् = He was terribly engaged in yoga and in penance for a long time.

न अतिक्षामं = He was not very emaciated.

भगवतः स्निग्ध अपाङ्ग अवलोकनात् = Because he was having side long from the glance of affection from the Lord.

स्निग्धापाङ्ग विलोकनात् = means that Kardama was most fortunate enough to see the Supreme Lord, face to face. He

looked healthy because he had directly received the nectarean sound vibrations from the Lotus Lips of Paramātmā.

3-22-47

तद् व्याहृतामृतकलापीयूषश्रवणेन च ।
प्रांशुं पद्मपलाशाक्षं जटिलं चीरवाससम् ॥ ४७ ॥

तत् व्याहृत अमृत कला पीयूष श्रवणेन च = Kardama also heard the nectar flowing from the Moon like words of the Lord.

प्रांशुं पद्मपलाश अक्षं = Kardama was tall or Supreme.

पद्मपलाश अक्षं = He had eyes which were very large and were like petal of a Lotus.

जटिलं चीरवाससम् = He had matted locks of hairs on the head. He was clad in rags.

पुरुषलक्षणाभावे नातिक्षामत्व प्रयोजकमिति तत्राह - **प्रांशुमिति** । प्रांशुमुन्नतम् ॥ तपोवेषगूढत्वेनान्यल्लक्षणं कुत्र न दृश्यत इति भावेनाह - **जटिलमिति** ॥

3-22-48

उपसंसृत्य मलिनं यथार्हणमसंस्कृतम् ।
अथोटजमुपायान्तं नृदेवं प्रणतं पुरः ।
सपर्यया प्रत्यगृह्णात् प्रतिनन्द्यानुरूपया ॥ ४८ ॥

यथा अर्हणम् असङ्कृतम् मलिनं उपसंसृत्य = Swāyaṁbhuva Manu approached Kardama and saw him to be somewhat soiled, like an unpolished Gem.

अथ = Then

उटजं उपायान्तं = he approached the hermitage,

नृदेवं पुरः प्रणतं = and the King was bowing before him (Kardama).

प्रत्यगृह्णात् सपर्यया = Kardama, the sage greeted him with honour,

प्रतिनन्द्य अनुरूपया = and received him befitting to the King's position.

असङ्कृतं = अनलङ्कृतम्

उटजं = पर्णशालाम्

अनुरूपया = राजयोग्यया ॥

3-22-49

गृहीतार्हणमासीनं संयतं प्रीणयन् मुनिः ।
स्मरन् भगवदादेशमित्याह श्लक्षणया गिरा ॥ ४९ ॥

श्लक्षणया = मधुरया ॥

अर्हणं गृहीतं आसीन = With honour the King was received, then he sat down and then

संयतं = the King remained silent.

भगवत् स्मरन् = Remembering of the Lord

आदेशं = His orders also,

श्लक्षणया गिरा इति आह = Kardama spoke to the King as follows,

प्रीणयन् मुनिः = delighting him with his sweet accounts.

3-22-50

नूनं चङ्क्रमणं देव सतां संरक्षणायते ।
वधाय चासतां यस्त्वं हरेः शक्तिर्हि पालिनी ॥ ५० ॥

चङ्क्रमणं देव = Oh Lord ! the tour

नूनं सतां संरक्षणाय ते = that was undertaken by you, is definitely for the protection of the Sātwic Souls,

वधाय च असतां = and to destroy the demons (asātwic souls).

यः त्वं हरेः शक्तिः हि पालिनी = Because you are the person in whom the śakti of Śrī Hari to protect has been deputed/ entrusted.

त्वयि हरेः पालिनी सात्त्विकी शक्तिः सन्निहिता हि यस्मात् तस्मात् ते तव चङ्क्रमणं सम्यक् पर्यटनं सतामस्मादृशानां संरक्षणायासतामस्मद्विरोधिनां च वधाय नूनं निश्चयः इत्यन्वयः ॥

The pious Kings of old used to tour their Kingdoms in order to give protection to the pious citizens and to chastise or kill the impious.

3-22-51

योऽर्केन्द्वग्नीन्द्रवायूनां यमधर्मप्रचेतसान् ।
रूपाणि स्थान अधत्से तस्मै शुक्लात्मने नमः॥ ५१ ॥

एतदेव विवृणोति - This aspect has been exemlified further : यः इति ॥

(१) अर्कस्य रूपं प्रकाशकत्वम् ।

(२) चन्द्रस्याह्लादकत्वम् ।

(३) अग्नेरघृष्यत्वम् ।

(४) इन्द्रस्यैश्वर्यकरत्वम् ।

(५) वायोः श्रेष्ठत्वम् ।

(६) यमस्य दुष्टजनदमने निर्घृणत्वम् ।

(७) धर्मस्य पुण्यापुण्य विवेक वैशद्यम् ।

(८) प्रचेतसो वरुणस्य गाम्भीर्यम् ।

यस्त्वमेतानि रूपाणि स्थाने तत्तद्विनियोगकाले प्राप्ते अधत्से धारयसि तस्मै शुक्लस्य हरेरात्मने प्रतिमारूपाय विशेषावेशासन्निधानस्थानाय नमः इति अन्वयः ॥

यः स्थान आधत्सेः रूपाणि = You - Swāyaṁbhuva Manu,

अर्कः = Like the Sun in the shining

चन्द्रः = (इन्दुः) like the Moon in attraction

अग्निः = like fire in giving heat

इन्द्रः = like Indra in having wealth,

वायुः = like Vāyu, being Supreme,

यमः = like Yama in punishing the wicked with hard heart,

धर्मः = like Dharma in knowing virtuous and sinful deeds.,

प्रचेतसाम् = like Varu in majestica attitude.

तस्मै शुक्लात्मने नमः = You are like Paramātmā Śukla, for you namaskārams are submitted.

There is no identity between Manu and Paramātmā. He has the āveśa of Śrī Viṣṇu and at that time, Śrī Viṣṇu is primarily present.

स्वायम्भुवो मनश्चैव पृथुरैलार्जुनावपि । ब्रह्मशेषविपारुद्र इन्द्र ऋष्यादयः तथा । विष्णवावेशयुताः सर्वे, न तु विष्णुस्वरूपकाः इति वचनात् युक्तमुक्तम् ॥

3-22-52

न यदा रथमास्थाय जैत्रं मणिगणार्पितम् ।
विस्फुरच्चण्डकोदण्डो रथेन त्रासयन्नघान् ॥ ५२ ॥

जगद्रक्षणार्थमुत्पन्नत्वात् तव हरेः विशेषावेशो युक्त इत्यभिप्रेत्य व्यतिरेकमुखेन राजानं प्रशंसति च यदेति ॥

जैत्रं = जयशीलं, अघान् = पापपुरुषान्, त्रासयन्, कम्पयन् ॥

(1) If you (Manu) did not mount your victorious jewelled chariot;

(2) whose mere presence threatens culprits;

(3) If you did not produce fierce sounds by the twanging of your bow, and

(4) If you did not roam about the world like the brilliant Sun,

3-22-53

स्वसैन्य चरणक्षुण्णं वेपयन् मण्डलं भुवः ।
विकर्षन् बृहतीं सेनां पर्यटस्यंशुमानिव ॥ ५३ ॥

Leading a huge army whose trampling feet cause the globe of the Earth to tremble.

अंशुमानादित्यः ॥

स्वसैन्य = all your soldiers

चरणक्षुण्णं = would be trampled by the feet,

मण्डलं भुवः वेपयन् = the globe of the Earth will be subject to tremble.

विकर्षन् बृहतीं सेनां पर्यटसि = leading huge army, you roam about,

अंशुमान् इव = like the brilliant Sun.

3-22-54

तदैव सेतवः सर्वे वर्णाश्रमनिबन्धनाः ।
भगवद्रचिता राजन् भिद्येरन् बत दस्युभिः ॥ ५४ ॥

Then all the moral laws governing the Varṇas and āśramas created by the Lord Himself would be broken by rogues.

दस्युभिः भिद्येरन् ॥

बत = Alās !

दस्युभिः हिंसाशीलैः पुरुषैः = सेतुभेदः स्यात् ॥

It is the paramount duty of a responsible King to protect the social and spiritual orders in human society. The spiritual orders are divided into four āśramas - brahmacarya, gṛhastha, vānaprastha and sanyāsa. and the social orders based on Varṇas. Unfortunately, for want of proper protection by responsible Kings, the system of social and spiritual orders has now become a hereditary caste system. But this is not the actual system.

Human society means the society which is making progress towards spiritual realization.

तदा एव = Then certainly

सेतवः = religious codes

सर्वे = all

वर्णाश्रमनिबन्धनाः = Varṇas, āśramas and their obligations,

भगवत् रचिताः = stipulated by the Lord,

राजन् = Oh King Manu !

दास्युभिः भिद्येरन् = would be smashed and broken,

बत = Alas !

3-22-55

अधर्मश्च समेधेत लोलुपैर्व्यङ्कुशैर्नृभिः ।
शयाने त्वयि लोकोऽयं दस्युग्रस्तो विनङ्क्ष्यति॥ ५५ ॥

ततः किम् ? अत्राह - **अधर्मश्चेति** । व्यङ्कुशैः निरङ्कुशैः । अतोऽपि किम् ? अत्राह - **शयान इति** । शयाने = न्यायान्या विचारशून्ये ॥

शयानेत्वयि = When you lie down for rest,

अयं लोकः दस्युः ग्रस्तः = This world attacked by miscreants

विनङ्क्ष्यति = the world will then perish.

अधर्मः च समेधेतः = unrighteousness would flourish

नृभिः = by men

लोलुपैः = simply hankering for money

व्यङ्कुशैः = will be uncontrolled when you lie down for rest.

The society will be in Chaos, and there is neither peace nor prosperity. It is clearly stated herein that unless there is the vigilance of a strong King, impious and unqualified men will claim a certain status in society, and that will make the social order perish.

3-22-56

अथापि पृच्छे त्वां वीर यदर्थं त्वमिहागतः ।
तद् वयं निर्व्यलीकेन प्रतिपद्यामहे हृदा ॥ ५६ ॥

इति श्रीमद्भागवते तृतीय स्कन्धे द्वाविंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

ऋषित्वाभिमान भङ्गभयात् किञ्चिज्ज्ञानन्निव कर्दमः कार्यविशेषं पृच्छति । अथापीति ॥ अनेन राज्ञोऽर्थिताशाभङ्गभयं निवृत्तमिति ध्वनयति ॥

अथापि = Inspite of all this,

पृच्छे = I (Kardama) ask

त्वं वीर = You, King of valiant order.

यत् अर्थं त्वं इह आगतः = For what purpose you have come here.

वयं निर्व्यलीकेन प्रतिपद्यामहे = that we, without reservation we shall carry out

हृदा = with heart and soul.

Kardama Muni could understand that such a great King as Swāyaṁbhuva Manu, although travelling to inspect the condition of his Kingdom, must have had some special purpose to come to his hermitage. Further the king had also arrived wth his wife and daughter. Thus Kardama prepared himself to fulfill the King's desire. (Not only this King's Desire, but the King of all, for ever, is Śukla Rūpi Paramātmā - His Desire).

Thus in Śrīmad Bhāgawatam, Third Skanda, Adhyāya Twenty two, comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमद्भागवतम् - तृतीयस्कन्धः

Śrīmad Bhāgavatam - Third Skanda

अध्यायः २३ – Adhyāya 23

Ślokas 1 to 39

(१) देवहूतिवरणार्थं मनुना कर्दमं प्रति प्रार्थनम् ।

Submission of prayers by Swāyaṁbhuva Manu towards Kardama ṛṣi to marry Devahūti.

(२) कर्दमदेवहूति विवाहः ।

Marriage between Kardama ṛṣi and Devahūti.

Oṁ Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

3-23-1

मैत्रेय उवाच— Maitreya said :

एवमाविष्कृताशेषगुणकर्मोदयं मुनिम् ।
सव्रीड इव तं सम्राट् उपारतमुवाच ह ॥ १ ॥

When Kardama Ṛṣi described the qualities of Swāyaṁbhuva Manu, what did that great Manu did, is explained.

एवं आविष्कृत अशेष गुणकर्म उदयं मुनिम् उपारतम् = After describing the greatness of the Emperor, Manu's

manifold qualities and activities, the sage, Kardama Muni became silent.

The śabda उपारतं = उप+आ+रतं which the great sage Kardama was involved in Śrī Hari's dhyāna and became silent.

सर्वेश्वरे हरौ अकारशब्दवाच्येरतं निरतं 'श्रीनारायणध्यानोपेत'मित्यर्थः॥

अ आ अं अः पुराणर्षिः इति पाद्मे 'अ' इति ब्रह्म इति श्रुति ॥

सव्रीड सम्रराट् इव = That emperor feeling modest and in a most humble manner,

तं उवाच ह = spoke to that Kardama Muni, in a very humble manner.

'ह' इत्यनेन मनोः विनयमभिनन्दति

The śabda 'ha' indicates, the humble nature of that Great Emperor. It is said that "humility is a very rare commodity, the moment you think, you have got it, you have lost it."

Summary : After describing the greatness of the Emperor Manu's manifold qualities and activities, the sage Kardama became silent.

The Emperor manu, feeling modesty, addressed the divine sage as follows.

3-23-2

मनुरुवाच— Manu said :

ब्रह्मासृजत् स्वमुखतो युष्मानस्मत्परीप्सया ।
छन्दोमयांस्तपोविद्यायोग युक्तानलम्पटान् ॥ २ ॥

In the earlier verse the śabda 'ह' brings out the connection between brāhmaṇas and Kṣatriyas and this is explained in this verse.

स्वमुखतः ब्रह्मा असृजत् युष्मान् = You, brāhmaṇas were created from the Face of Brahma.

अस्मत् परीप्सया = to protect us - Kṣatriyas •

छन्दोमव्यांस्तपो विद्यायोग अलम्पटान् = From the Veda adhyayana, Tapas, Śāstra, Jñāna Vidyā, Bhagawat Bhakti yoga, having these qualities and also having Sāma, dama etc and due to that having Vairāgya, (such brahmaṇas were created from His Face.)

छन्दोमयान् = वेद प्रधानान्

तपः = कायक्लेशः

विद्या = शास्त्रज्ञानम्

योगः = भगवद्भक्ति लक्षणः

By all these, the brahmin will have the capacity to protect Kaṣatriyas.

अनेन क्षत्ररक्षा सामर्थ्यं उक्तं भरति ।।

अलम्पटान् = विरक्तान् शमदमादि गुणसम्पन्नानित्यर्थः ।।

This विरक्तिः is a very important quality and should be 'भाव वैराग्य' - having all, but at the same time, not being attached to it, just like drops of water of the Lotus petal. "पद्म पत्र इव अम्बसा"

रमानिवासो चितवासभूमिः सन्न्यायरत्नावलिजन्मभूमिः ।
वैराग्यभाग्यो मम पद्मनाभ तीर्थामृताब्धिर्भवताद्विभूत्यै ।।

3-23-3

तत् त्राणायासृजच्चास्मान् दोः सहस्रात् सहस्रपात् ।
हृदयं तस्य हि ब्रह्म क्षत्रमङ्गं प्रचक्षते ।। ३ ।।

दोः सहस्रात् = From His thousand Arms,

सहस्रपात् = The thousand legged Supreme Being

तत् त्राणाय अस्मान् असृजत् = to protect brāhmaṇas created us the Kṣatriyas.

तस्य हि हृदयं ब्रह्म = Hence the brāhmaṇas are said as His Heart,

क्षत्रं अङ्गं प्रचक्षते = the Kṣatriyas as His Arms.

विप्रामां त्राणाय = रक्षणाय = To protect and to safeguard the brāhmaṇas.

अनन्तत्व द्योतनाय दोः सहस्रादिति = To state that the Arms are ananta, infinite and unlimited, the śabda 'thousand' is used here and it does not mean only thousand.

In Gītā Bhāṣya under 11-12, it is said "सहस्रशब्दोऽनन्तवाची" the śabda 'thousand' stands for 'infinity.'

तत्र सहस्रशब्दः दश शतवाचीति प्रतीति निरासार्थमाह - सहस्रशब्दोऽनन्तवाची ।

The śabdas Ten, hundred have been said in the case of Paramātmā representing 'infinity' - 'ananta' only.

3-23-4

अतो ह्यन्योन्यमात्मानं ब्रह्म क्षत्रं च रक्षतः ।
रक्षत्यस्मान् द्वयं देवः सदा सदसदात्मकः ॥ ४ ॥

अतः हि अन्योन्यं आत्मानं ब्रह्म क्षत्रं च रक्षतः = That is why the brāhmaṇas and Kṣatriyas protect each other, as well as themslves.

रक्षति अस्मान् द्वयं देवः = Paramātmā protects both of us.

सदा सदसदात्मकः = always, the Lord Bhagawān is the cause as well as the effect. He is both Kāraṇa and Kārya.

यः सदसदात्मकः कार्यकारणव्यापी ।
देवः द्वयमपि रक्षति इति अन्वयः ॥

(1) रक्षति स्माव्ययो देवः स यः is another version. अव्ययः means immutable. There is no destruction of any kinds to Him. Destruction is of four kinds.

अनित्यत्वं देह हानिः दुःखप्राप्ति अपूर्णता ।
नाशः चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥

Hence Bhagawān alone, always, immutable in the strict sense.

देवः - द्विवि क्रीडादिगुण विशिष्टः which means, what has been explained in the second sūtra ॐ जन्माद्यस्य यतः ॐ । He is alone independently responsible for all creation, destruction, protection, regulation, bestower of jñānam, ignorance, controller of bondage and bestower of Mokṣa.

असत् शब्दस्य कारणत्वं भागवते एव दृष्टं - सदसद्रूपया चासौ गुणमरयाऽगुणो विभुः ॥ इति ॥

रक्षति protects - यः सदसदात्मकः कार्यकारणव्यापी देवः द्वयमपि रक्षति इति अन्वयः॥

Bhagawān alone is the protector of all including Mahālakṣmī Samanā is explained in the sūtra 3-2-22 ॐ प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॐ ॥

3-23-5

तव सन्दर्शनादेव च्छिन्ना मे संशया हृदः ।
यत् स्वयं भगवान् प्रीत्या धर्ममाह रिरक्षिपोः ॥ ५ ॥

तव सन्दर्शनात् एव = By simply having your darśan,

मे संशयाहृदः छिन्नाः = all my doubts, have been resolved

भगवान् प्रीत्या = Your lordship lovingly

रिरक्षयोः यत् स्वयं धर्मं आह = has said and explained the duty of a King who desires to protect his subjects.

(१) मे संशयाः - another version मे सर्वसंशयाः ।

(२) दर्शनात् इत्यनेन चक्षुः सन्निकर्षः शास्त्रीयवचनं चेति द्वयं विवक्षितम् ।

By the śabda 'darśan' (having the sight), it is meant both, namely (1) Contact of the object by the eye and (2) the words pertaining to and connected to śāstras.

धर्मं राज्यपालनादिरूपम् duty relating to administering the Kingdom and protecting the subjects of the country.

Manu hereby describes the resultant benefit of seeing a great saintly person. By this, the devotees can easily infer the supremacy of the great sage 'Kardama'.

दर्शनादेव साधवः for this, Manu having darśan of Kardama Maharṣi is an example.

What is not possible to achieve in thousands of lives can be achieved in one moment, if there is an opportunity to meet a saintly person. This is because such saintly person has read and understood śāstras and has realised limitations of the soul and the vast supremacy of Paramātmā.

3-23-6

दिष्ट्या मे भगवान् दृष्टो दुर्दर्शो योऽकृतात्मनाम् ।
दिष्ट्या पादरजः स्पृष्टं शीर्ष्णा ये भवतः शिवम्।। ६ ।।

मे दिष्ट्या भगवान् दृष्टः = By my good fortune, Your Lordship is seen.

यः अकृत-आत्मनाम् दुदर्शः = Your goodself cannot be seen by persons who have not subdued the mind and controlled the senses.

ये पादरजः भवतः शिवम् = The dust particles of Your Pādas are very auspicious.

शीर्ष्णा दिष्ट्या स्पृष्टं = By my head, the same is touched by good fortune.

भगवद्दर्शनं सुपूतानामेव लभ्यते, न अपुण्यानामित्याह - दिष्ट्या इति ।

Your darśan (darśan of Kardama Maharṣi) would be possible by only virtuous people but not by sinners.

The śloka contains the śabda 'दिष्ट्या' is seen twice. This is because to have darśan of such holy saintly sages there should be fortune in store; further to have contact with them, the person should have much more fortune.

अङ्गसङ्गस्तु ततः अभ्यधिक पुण्याल्लभ्यते इति भावेनाह 'दिष्ट्या' इति ।

When the dust particles of the pādas of Kardama ṛṣi is so great and what would be the position of the dust particles of the Pādas of Paramātmā and when this one śloka is recited with devotion, the puṇya of reading entire Rāmāyaṇa can be achieved.

5-49 Nirṇaya.

यत्पादपङ्कजरजः शिरसा बिभर्ति
श्रीरब्जजश्च गिरिशः सह लोकपालैः ।
सर्वेश्वरस्य परमस्य हि सर्वशक्तेः
किं तस्य शत्रुहनने कपयः सहायाः ॥

3-23-7

दिष्ट्या त्वयानुशिष्टोऽहं कृतश्चानुग्रहो महान् ।
अपावृतैः कर्णरन्ध्रैर्जुष्टा दिष्ट्योशतीर्गिरः ॥ ७ ॥

त्वया अनुशिष्टः अहं दिष्ट्या = By great fortune, I have been instructed by your goodself.

कृतः च अनुग्रहः महान् = Great favour/anugraha has been bestowed upon me.

दिष्ट्या असतीः गिरः = By good fortune, pure words

अपावृतैः कर्णरन्ध्रैः जुष्टा = have been listened with open ears by me.

Swāyaṁbhuva Manu said that he was advised and instructed by Kardama Muni, and so he was very much favoured. He considered himself lucky to receive such advice

कर्णरन्ध्रैः जुष्टा = heard with the holes of the ears. Here by the śabda कर्णैः it would be sufficient. Why it is said कर्णरन्ध्रैः is the question ? If the advice of such sages are not mere holes, but they have received the message and advice given by Kardama.

अपावृतैः = विवृतैः = with 'open' ears, which means never the devotee should close his ears or remain indifferent to the advice of such holy sages like Kardama Maharṣi.

Always the ears should hear about the Mahimās of Śrī Hari Vāyugalu, for otherwise, they would be mere holes only, but not ears.

3-23-8

स भवान् दुहितुः स्नेहपरिक्लिष्टात्मनो मम ।
श्रोतुमर्हसि दीनस्य श्रावितं कृपया मुने ॥ ८ ॥

स भवान् मुने = Oh great sage ! Your honour,

मम मनः = my mind

दुहितुः सनेह परिक्लिष्टात् = is troubled or agitated due to my affection for my daughter.

दीनस्य श्रावितं कृपया श्रोतुं अर्हसि = humble prayers of myself, please graciously be listened to.

एवं तं अभिनन्द्येदानीं स्वाभीष्टं विज्ञापयति ।

Manu like this having enlogised Kardama Maharṣi, now submits the application of his desire.

स भवान् इति सप्तभिः ॥

श्रावितं विज्ञापितम् = humble prayers.

When a disciple is perfectly in consonance with the spiritual master, having received the spiritual master's message and executed it perfectly and sincerely, he has a right or liberty to ask a particular favour from such spiritual master.

Generally a pure devotee disciple does not ask any favour. But Swāyaṁbhuva Manu wanted to disclose his mind regarding the function, he wanted to execute due to affectioṇ for his daughter.

Further Avatāra of Bhagawān Kapila has to take place and to safeguard the world.

3-23-9

प्रियव्रतोत्तानपदोः स्वसेयं दुहिता मम ।
अन्विच्छन्ती पतिं युक्तं वयः शीलगुणादिभिः ॥ ९ ॥

मम दुहिता प्रियव्रत उत्तानपदो स्वसेयं = My daughter is the sister of Priyavrata and Uttānapada.

पतिं अन्विच्छन्ती = She is seeking a suitable husband,

वयः उक्तिं शीलगुणादिभिः = in terms of age, character and good qualities.

(1) भ्रातृमतीत्वेन ग्राह्यत्वे हेतुं पुत्रिकापुत्र धर्मराहित्यं ध्वनयन्नाह - प्रियव्रतेति ॥

When Manu wanted to have suitable husband for his daughter, there is no need to mention about the two sons namely two brothers of his daughter. This is to show that a 'Kanyā' becomes perfect, if she has brothers to her.

(2) Further, Priyavrata and Uttānapada are very great pious souls and their family members are also very **great devotees of Lord Śrī Viṣṇu,** like Dhruva Mahārāja and others.

(3) Mentioning about Priyavrata and Uttānapāda was to convince the sage that the girl came from a very great family.

(4) यदा वयः शील गुणादिभिः युक्तं पतिं अन्विच्छन्ती, सम्भोगवयः प्राप्तासीत् ।

This indicates that Devahūti - daughter of Manu had attained proper age for marriage. Further न हि कन्या पतिं स्वयं मृगयते । प्रथ्युत बान्धवा एव । अतः अन्विच्छन्तीत्यनेन वय एव लक्ष्यते ।

It is clear that although the daughter was mature in age and qualities, she did not go out and find her husband independently, she expressed her desire and left to her father the responsibility.

3-23-10

यदा तु भवतः शीलश्रुतरूपवयोगुणान् ।
अशृणोन्नारदात् सैषा त्वरयासीत् कृतनिश्चया ॥ १० ॥

यदा तु भवतः शीलं श्रुतं रूपं वयः गुणान् अशृणोत् = The moment my daughter heard about, your noble character, learning handsomenss, age, virtues,

नारदात्, एषा त्वयि कृत निश्चया आसीत् = from the divine sage Nārada, she fixed in determination in you as her husband.

यदा तु नारदात् भवतः शीलादिगुणान् अशृणोत् । ततः किम् ? अत्राह सैषेति । या श्रुतवती सैषा स एव मम पतिः स्यादिति कृतनिश्चयासीत् ॥

When Devahūti heard from the divine sage Nārada about the virtuous qualities of Kardama, she fixed in her mind, that he should be her husband. This establishes that Devahūti has not seen husband but desired to have Kardama ṛṣi as her husband. This shows her nobility and reliance on the words of Nārada.

Nārada is a very virtuous noble soul and he should also get the puṇya for the Avatāra of Kapila Bhagawān. On his words only, Devahūti wished to marry Kardama Muni and then Kapila Avatāra takes place.

This also establishes that Nārada was a great - āpta आप्त and आप्तवाक्यं प्रमाणम् ।

By this Manu also brings to the notice of Kardama, his regard and respect for Nārada.

3-23-11

तत् प्रतीच्छ द्विजाग्र्येमां श्रद्धयोपहृतां मया ।
सर्वात्मनानुरूपां ते गृहमेधेषु कर्मसु ॥ ११ ॥

द्विज-अग्र्य इमां तत् प्रतीच्छ = Therefore, oh chief of the brāhmaṇas ! please accept her.

श्रद्धया उपहृतां मया = Myself offer her with faith.

सर्वात्मना अनुरूपां ते = In all manner she is suitable for you to be your wife

गृहमेधेषु कर्मसु = and take charge of your household duties.

(१) तत् = तस्मात्, प्रतीच्छ = स्वीकुरु

Therefore please accept her as your wife. Since,

गृहमेधेषु गृहस्थाश्रमयोग्येषु अनुरूपां अनुकूल - कर्मसु तव सर्वात्मना युक्तायुक्त विचारमन्तरेण स्व एव अनुरूपामनुकूल शब्दादिगुणाम् ।

In the household activities connected to a householder, she would perform what is proper and would leave those which are improper.

स्वभावां सौन्दर्ये च स्वभावे च रूपमित्यभिधानात् ।

The śabda 'rūpa' not only meant to denote the physical feature but also the nature or swabhāva. Here Manu, states that his daughter Devahūti is not only beautiful to look but also her swabhāva is also very good and appreciable.

3-23-12

उद्यतस्य हि कामस्य प्रतिवादो न शस्यते ।
अपि निर्मुक्तसङ्गस्य कामरक्तस्य किं पुनः ॥ १२ ॥

कामस्य उद्यतस्य हि = Material desire which has come of itself, in fact,

न प्रतिवादः शक्यते = the denial of the same, is not fit to be praised.

निर्मुक्त सङ्गस्य अपि = For one who is free from attachment, even for his such denial is not proper

कामस्तस्य किं पुनः = much less for one addicted to sensual pleasure.

न प्रतिगृहीष्ये इति निराकरणं तव नोचितमित्याह - उद्यतस्येति ॥

For Kardama, to reject the offer is not proper is explained in this verse.

उद्यतस्येति - स्वतः प्राप्तस्य कामस्य विषयस्य प्रतिवादः प्रत्याख्यानं न शक्यते न धर्मशास्त्रानुकूलः ।

When the material sensual pleasure comes of its own accord and is not against śāstras, then to reject them, is not proper for dharma śāstras.

निर्मुक्तसङ्गस्यापि विषयापेक्षाशून्यस्यापि ब्रह्मचर्यादिः इत्यर्थः ॥

One important point regarding great Kardama Muni has to be understood. He was not meant for sense gratification, yet he aspired to marry and prayed to the Lord for a suitable wife. This was known to Swāyaṁbhuva Manu. He indirectly convinced Kardama Muni "You desire a suitable wife like my daughter and she is now present before you. You should not reject the fulfillment of your prayer. You should accept my daugher.

3-23-13

य उद्यतमनादृत्य कीनाशमभियाचते ।
क्षीयते तद् यशः स्फीतं मानश्चावज्ञया हतः ॥ १३ ॥

यः उद्यतं अनादृत्य = One who rejects an offering that comes of its own accord,

कीनाशं अभियाचते = but later begs a boon from a miser

तद् यशः क्षीयते = then reputation is lost

स्फीतं मानः च अवज्ञया हतः = further his honour is also humbled by the neglectful behaviour.

दातुं उद्यतं मादृशं राजानं कीनाशं कदर्यम् । हतः स्याति शेषः ॥

(1) The general procedure for Vedic marriage is that a father offers his daughter to a suitable boy. This is a very respectable marriage. A boy should not go to the girl's father and ask for the hand of his daughter in marriage.

Swāyaṁbhuva Manu wanted to convince Kardama Muni, since he knew that the sage wanted to marry a suitable girl. "I am offering just such a suitable wife. Do not reject the offer or else, because you are in need of a wife, you will have to ask for such a wife from some one else, who may not behave with you so well. In that case, your position will be humbled."

Another important point is that Swāyaṁbhuva Manu was the emperor but he went to offer his qualified daughter to a poor brāhmaṇa. Kardama Muni had not worldly possessions. He was a hermit and living in the forest - but was highly advanced in culture. Therefore, in offering one's daughter to a person, the culture and quality are counted as prominent, not wealth.

3-23-14

अहं त्वाशृणवं विद्वन्नुद्वाहार्थं समुद्यतम् ।
अतस्त्वमुपकुर्वाणः प्रत्तां प्रतिगृहाण मे ॥ १४ ॥

अहं श्रृणवं विद्वान् = Oh wise man ! I heard

त्वां विवाहार्थं समुद्यतम् = that your goodself is prepared for the sake of marriage.

अतः त्वं प्रतिगृहाण = Therefore, you please accept my humble offer.

उपकुर्वाणः = When you have not taken a vow of perpetual celibacy,

मे प्रत्तां प्रतिगृहाण = please accept the offer submitted by me.

उपकुर्वाणः means विवाह कामः ।

"वेदानधीत्य यो वार्णी विवाहार्थं गुरोः कुलात् । कृतानुज्ञो निवर्तेत उपकुर्वाण उच्यते ॥

The principle of brahmacarya is celibacy. There are two kinds of brahmacarya.

Brahmacarya

Naistika brahmacāri which means one who takes a vow of celibacy for his whole life.

Upakurvāna brahmacāri is a brahmacāri who takes the vow of celibacy upto a certain age.

Swāyaṁbhuva Manu requested Kardama Muni to accept his daughter Devahūti, since Kardama had not taken the vow of naistika brahmacarya.

3-23-15

ऋषिरुवाच— The great sage Kardama said :

बाढमुद्वोढुकामोऽहमप्रमत्ता तवात्मजा ।
आवयोरनुरूपोऽसावाद्यो वैवाहिको विधिः ॥ १५ ॥

बाढं = Very well.

अहं उद्वोढुकामः = I am desirous of getting married.

तव आत्मजा अप्रमत्ता = Your daughter also was not promised to anyone else.

आवयोः अनुरूपः आसु आद्यः = For the two of us, to get married is proper. This is the first one.

वैवाहिकः विधिः = Hence our marriage can take place according to Vedic system with all rituals.

There are many considerations by Kardama Muni before accepting the daughter of Swāyaṁbhuva Manu. Most important is that Devahūti had first of all fixed her mind on marrying him. She did not choose to have any other as her husband.

3-23-16

कामः स भूयान्नरदेव तेऽस्याः पुत्र्या समाम्नायविधौ प्रतीतः ।
क एव ते तनयां नाद्रियेत स्वयैव कान्त्या क्षिपतीमिव श्रियम् १६

नरदेव = Oh King ! Swāyaṁbhuva Manu,

कामः सः भूयात् = Let that desire be fulfilled.

ते अस्याः पुत्र्याः समाम्नायविधौ प्रतीतः = Your daughter's desire for marriage is recognized in Vedic scriptures.

कः एव ते तन्यां न आद्रियेतः = who would not accept hand of your daughter ? Who would not adore ?

स्वया एव कान्त्या क्षपतीं इव श्रियम् = She is so beautiful that, her bodily luster alone, excells the beauty of her ornaments.

अनन्तरमपि भवता मत्पुत्री लालनीयेति न प्रार्थनीयमिति भावेनाह - क एवेति ॥

स्वया औत्पत्तिक्या कान्त्या अन्याः स्त्रियः क्षिपन्तीं निरस्यन्तीं श्रियं लक्ष्मीमिव स्थिताम् ॥ अनादरहेतुरूप लावण्याद्यभावाभावादित्यर्थः ॥

3-23-17

यां हर्म्यपृष्ठे क्वणदङ्घ्रिशोभां विक्रीडतीं कन्दुक विह्वलाक्षीम् ।
विश्वावसुर्न्यपतत् स्वाद् विमानाद् विलोक्य सम्मोह विमूढ चेताः १७

विश्वावसुः न्यपतत् = Viśwāvasu, the great Gandharva fell down from where and why ?

क्वणदङ्घ्रिशोभां = Whose beauty was heightened by the twinkling ornaments on her feet,

विक्रीडतीं = she was playing

कन्दुक विह्वलाक्षीम् = and her eyes bewildered following her ball,

यां हर्म्यपृष्ठे = such play was taking place on the roof of the palace,

स्वात् विमानात् विलोक्य सम्मोह विमूढ चेताः = from his own aerial Vimāna that Gandharva saw such Devahūti and his mind was stupefied (so he fell down)

यथा पुरा अस्या नारदवाक्यात् अस्मद्गुणविषयाभिरुचिरभूत्, तथास्माकमपि केनचित् पथिकेन श्रावितायामस्यां शृङ्गारादिगुणपङ्क्तिं आकर्ण्याकाङ्क्ष समुपन्नेति भावेन तल्लावण्यं स्तौति - यामित्यादि श्लोकद्वयेन ॥

The beauty of Devahūti had been heard through the sage Nārada. And also a passerby had narrated about her beauty etc.

विश्वावसुः गन्धर्वः । समीचीनो मोहो यस्मात् सौन्दर्यात् तत् तथा तेन सम्मोहेन सौन्दर्येण विमूढं कृत्याकृत्य विवेकशून्यं चेतो यस्य तथा ।

Gandharva by name Viśwāvasu on seeing the remarkable beauty of Devahūti, lost balance and failed to act properly, यद्वा सम्मोहो दर्शनाज्जातं पारवश्यं तेन मूढ चेताः ॥ Due to seeing the beauty of Devahūti, he was totally absolved and lost his balance of mind.

यद्वा सम्मोहो दर्शनाज्जातं पारवश्यं तेन मूढ चेताः ॥

3-23-18

तां प्रार्थयन्तीं ललनाललामामसेवित श्रीचरणैरदृष्टाम् ।
सुतां मनोरुच्चपदः स्वसारं को नानुमन्येत बुधोऽभिजातः ॥ १८ ॥

श्रीचरणैः असेवित = By those who have not worshipped the pādas of Mahālakṣmī

तां प्रार्थयन्तीं अदृशाम् ललनाललाम् = that Devahūti, who was an ornament of womanhood cannot be seen and she was seeking now Kardama.

मनोः सुतां उच्चपदः स्वसारं = She was the daughter of

Swāyaṁbhuva Manu and sister of great Uttānapāda.

कः न अनुमन्येत = Who would not welcome her.

बुधः अभियाताम् = Yet she has come of her own accord, which wise man will reject.

प्रार्थयन्तीमित्यादि पञ्चविशेषणानि स्वीकारे कारणानि ।

Devahūti of her own accord sought Kardama Maharṣi, and to accept her five reasons are given.

(१) ललानानां विलासिनीनां स्त्रीणां ललामां तिलकभूताम् ।

Devahūti was an ornament of women. She was like Tilaka on the forehead of all women.

(२) न सेवितौ श्रियो लक्ष्म्या चरणौ यैः ते तथा तैः पुरुषैः अदृष्टामित्यनेन दृष्टिविषयीकारयोग्यतापि न, किं पुनः स्वीकार इति सूचयति ॥

Those who have not worshipped the pādas of Lakṣmī would not be able to see her. Then where is the question of getting her as wife ?

(३) मनोः सुतामिति कुलम् ।

She came from a very respectable, noble family being the daughter of Swāṁbhuva Manu.

(४) उच्चपद उत्तानपादस्य स्वसारं मणिनीमिति भ्रातृमतीत्वम् ।

She had Uttānapāda as her brother and so she satisfied the proper lakṣaṇa for a Kanyā.

(५) कोऽप्यस्ताने जातोऽपि बुधः स्यादतो अभिजात इति ।

She was very intelligent and an able woman.

3-23-19

अतो भजिष्ये समयेन साध्वींयावत् तेजो विभृत्यादात्मनो मे ।
अतोधर्मान् परमहंस्यमुख्यान्शुक्लोपदिष्टान्बहुमन्येऽविहिंस्तान् १९

अतः साध्वीं समयेन भजिष्ये = Therefore I shall accept (Kardama) this chaste girl, but on the condition,

यावत् तेजः विभृयात् आत्मानः मे = Till children are produced through her from my body.

अतः = Thereafter

धर्मान् पारमहंस्य मुख्यान् मन्ये = I shall perform the duties ordained for the best of the Paramahaṁsas.

शुक्ल उपदिष्टान् = What was taught by Paramātmā Śukla.

बहु अविर्हिंस्तान् = that would be much free from envy etc.

किमनुलापेन ? उक्तं सर्वं सत्यं प्रत्यक्षं च ।

What is the use of feeling or thinking. All that were told were true and were actually seen by perception, परं किं क्रियत इति तत्राह - अत इति ॥ Then what to be done next - so the verse starts as 'अतः'(Therefore).

इयं तव पुत्री यावद् यदा मे आत्मनः शरीरस्य भुक्तान्नविकारकृत रेतो लक्षणं तेजो बिभृत्यात् बिभर्ति, अहमपि तावदेव बिभर्मीति शेषः ॥

When Devahūti receives the tejas from Kardama Maharṣi, he would be in her company.

ततः परं किम् ? अत्राह - अत इति । Then what next is explained by 'अतः' therefore,

अतः अत्र अपत्योत्पत्यनन्तरं पारमहंस्य मुख्यात् परमहंस सम्बन्धिनोऽत एव मुख्यान् शुक्लेन नित्यशुद्धेन अविहिंसान् पश्वाद्यालम्भन विधुरान् धर्मान् बहुमन्ये अनुतिष्ठामि सम्प्राप्स्यामि इत्यर्थः ॥

Then the position of Paramahaṁsa will be adopted and the teachings of Śukla Rūpi Bhagawān would be taken for dhyāna continuously.

This śloka contains twice 'अतः' to remind the devotees about "ॐ अथातो ब्रह्मजिज्ञासा ॐ । अतः मोक्षाख्य फलसद्भावात् ।" For Brahma Vicāra, the phala is Mokṣa the final benefit. Kardama Mahān has reminded this.

3-23-20

यतोऽभवद् विश्वमिदं विचित्रं संस्थाप्यते यत्र च नावतिष्ठति ।
प्रजापतीनां पतिरेष मह्यं परं प्रमाणं भगवाननन्तः ॥ २० ॥

एषः मह्यं परं प्रमाणं भगवान् अनन्तः = In this matter, for me, the highest authority is Bhagawān Ananta Himself who has unlimited and infinite auspicious qualities.

इदं विचित्रं विश्वः यतः अभवत् = This wonderful creation emanated from that Bhagawān only.

संस्थाप्यते, यत्र च वा अवतिष्ठते = That Bhagawān only is responsible for the dissolution of this world created as well as its protection takes place.

एषः प्रजापतीनां मह्यः = He is the origin of all Prajāpatis - that is the personalities meant to produce living entities in this world.

अस्मिन्नर्थे हरिरेवावयोः साक्षीत्याह - 'यतः' इति । In this issue, for us, Śrī Hari is the witness. येन संस्थाप्यते स्वसेतौ निधाय रक्ष्यते । By Him only, this creation takes place, protection etc. प्रलये यत्र यस्योदरे स च प्रमाणं साक्षी । अनन्त इति साक्षिणः कालत्रयेप्यवस्थानं आह । During Praḷaya, the world is swallowd by Him.

Paramātmā is the creator 1-1-2

१-१-२ ॐ जन्माद्यस्य यतः ॐ ॥

Paramātmā is responsible for dissolution.

१-२-९ ॐ अत्ताचराचरग्रहणात् ॐ ॥

Paramātmā is the protector of all.

३-२-२२ ॐ प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॐ ॥

3-23-21

मैत्रेय उवाच— Maitreya said :

स उग्रधन्वन्नियदेवाबभाष आसीच्च तूष्णीमरविन्दनाभम् ।
धियोपगृह्णन् स्मितशोभितेन मुखेन चेतो लुलुभे देवहूत्याः॥ २१ ॥

उग्रधन्वन् = Oh great warrior Vidura !

सः = That Kardama Maharṣi

इयत् एव आबभाषे = Spoke this much only,

आसीत् च तूष्णीं = Then he kept silent.

अमरविन्दनाभम् धिया अपगृह्णन् = Kardama by thought had Lord Śrī Padmanābha in mind and seizing

स्मितशोभितेन मुखेन = silently smiled. Kardama ṛṣi's face

चेता लुलुभे देवहूत्याः = captured the mind of Devahūti (who began to meditate upon that great sage.)

स्वमनीषितं चेदभूदतो हरिणा किम् ? इति हरावनादबुद्धिर्नाभूत् । तत्प्रसादादेव समस्तं कार्यजात अभूदिति सततं श्रीनारायणस्मृतिं आनित्यत उक्तम् ॥ अरविन्दनाभमिति ॥ Maitreya said to Vidura about the nature of Kardama Muni known for limited, soft and relevant talk.

Nothing would happen without the Grace of Śrīman Nārāyaṇa. No activity will take in any person without Him. To

highlight this sacred doctrine as explained in the saying तेन विना तृणमपि न चलति and in the sūtra 1-2-22 ॐ अनुकृतेः तस्य च ॐ and also keeping Him aside, no work can be done or even can be thought of, by anyone as explained in the sūtra 1-1-8 ॐ हेयत्वावचनाच्च ॐ, the śloka contains 'अरविन्दनाभम्' ।

न नैमित्तिकमिति भावेनायमेव पतिः स्यात् नान्यः इति स्मित शोभिनामुखेन देवहूत्या मनः आकर्षितं इत्याह 'स्मितशोभितेनेति' ।

3-23-22

सोऽनुज्ञात्वा व्यवसितं महिष्या दुहितुः स्फुटम् ।
तस्मै गुणगणाढ्याय ददौ तुल्यां प्रहर्षितः ॥ २२ ॥

सः = That Swāyaṁbhuva Manu,

अनु व्यवसितं महिष्याः दुहितुः स्फुटम् = after clearly having known the decision of his queen Śatarūpā and also daughter Devahūti,

ददौ = gave his daughter to

तस्मै गुणगणाढ्याय = Kardama Muni who had endowed with a host of auspicious virtues.

तुल्यां प्रहर्षितः = His daughter also had such equal auspicious qualities as per her status and Manu was extremely pleased.

सः मनुरनु एवं ऋषिवचनानन्तरं महिष्याः शतरूपायां दुहितुश्च व्यवसितं निश्चयं ज्ञात्वा ददौ इति अन्वयः ॥

महीषीदुहित्रोः पूर्वसंवाद इदानीमपि सन्नेतद्दर्शनेनान्यथा भूदिति विविदुषुरिव राजा तन्निश्चयज्ञानपूर्वकं कन्यामस्मा अदादित्याह - स इति अनुः अनन्तरम् ॥

Swāyaṁbhuva Manu after having ascertained the approval of his wife Śatarūpā and also daughter Devahūti, submitted that daughter gladly to the great Kardama Maharṣi, as his wife.

3-23-23

शतरूपा महाराज्ञी पारिबर्हान् महाधनान् ।
दम्पत्योः पर्यदात् प्रीत्या गृहवासः परिच्छदान् ॥ २३ ॥

महाराज्ञी शतरूपा = The empress Śatarūpā

पर्यदात् = gave

महाधनान् पारिबर्हान् = as dowry many valuable presents

दम्पत्योः प्रीत्या = to the bride and the bride groom - to Devahūti and Kardama, with great affection.

भूषा वासः परिच्छदान् = Ornaments, clothes and household articles were given.

तत्र राज्ञा किमदायीति तत्राह - शतरूपेति = At that time what the queen Śatarūpā, gave to the couple is narrated.

परिबर्हान् वरवध्वोर्दीयमानद्रव्याणि । तानि लोक विलक्षणानि किम् ? नेत्याह 'गृहेति' ।

Whatever to be given to the bride and bridegroom, those articles were given by the queen Śatarūpa. Whether they were distinct and not found in the world ? It is not so. Whatever household articles usually needed in this world, were all given.

द्रव्याणि गृहवास परिच्छदान् गृहाश्रमोपयुक्तोपकरणानि च ॥

Dowry system as it is, is not illegal. The dowry is only gift given to the daughter by the father **out of sheer volition** to show good will. There should not be any compulsion from the bridegroom side. In very rare cases, where the father is completely unable to give a dowry, he must at least give a fruit and a flower.

3-23-24

प्रत्वा दुहितरं सम्राट् सद्दक्षाय गतव्यथः ।
उपगुह्य च बाहुभ्यामौत्कण्ठ्योन्मथिताशयः ॥ २४ ॥

सम्राट् दुहितरं प्रत्वा = That great emperor Swāyaṁbhuva Manu gave his daughter and handed over to

सद्दक्षाय गतव्यथः = suitable person and by thus, he was relieved of his anxiety and responsibility.

उपगुह्य च बाहुभ्यां = embraced his affectionate daughter with both his arms.

औत्कण्ड्योन्मथिताशयः = औत्कण्ड-उन्मथित-आशयः = = he had an anxious and agitated mind.

पुत्रीं दत्वा काश्चित्कालं अत्रैव तत्स्नेहादवात्सीत् किम् नेत्याह 'प्रत्वेति' ।

After having given his daughter Devahūti to Kardama Mahān, whether Manu stayed there with them for sometime out of affection? No is the answer.

सदक्षाय = समानाय । अनेन मनुः स्वकुमारींराजकुमाराभावाच्छन्दसाय दत्तवानित्यपवादमपाकरोति ॥

Further Manu gave his daughter gladly to Kardama Muni who was not a Rājakumāra and one well read in the Veda Śāstras. So the allegation of Manu, that he gave his daughter in marriage to an improper person is totally and basically untrue and sinful. The śabda सद्दक्षाय means "To a suitable person."

प्रत्वा = दत्वा,

सद्दक्षाय = सद्दशाय

गता व्यथा चिन्ता यस्य ।

3-23-25

अशक्नुवंस्तद्विरहं मुञ्चन् बाष्पकलां मुहुः ।
आसिञ्चनम्ब वत्सेति नेत्रोदैर्दुहितुः शिखाः ॥ २५ ॥

तद्विरहं अशक्नुवन् = Separation from his daughter Devahūti, Manu was unable to bear.

मुहुः बाष्पकलां मुञ्चन् = again and again tears were shedding from his eyes

अम्ब = my dear mother

वत्स = my dear daughter

इति नेत्र उदैः = like thus, the water eye drops from his eyes,

दुहितु शिखाः आसिञ्चत् = drenched the locks of hair of his daughter, Devahūti.

The śabda 'amba' is very significant. A father sometimes addresses his daughter in affection as 'Mother.' After marriage, in one sense, she ceases to be the daughter of the family and becomes the property of the husband..

According to Manu-Samhitā, a woman is never independent.

(1) She must remain the property of the father, while she is not married;

(2) She must remain the property of the husband until she is elderly and has grown up children of her own.

(3) In old age, when the husband has taken sanyāsa and left home, she remains the property of the sons. Hence a woman is always dependent either upon the father, husband or elderly sons.

Devahūti is a glaring example for this Manu Samhitā.

Before marriage, she was the property of Swāyaṁbhuva Manu, the father.

After marriage she became the property of the finest virtuous Kardama Maharṣi.

After Kardama Maharṣi left, she became the property of the Son 'KAPILA' who is Paramātmā.

3-23-26

आमन्त्र्य तं मुनिवरमनुज्ञातः सहानुगः ।
प्रतस्थे रथमास्थाय सभार्यः स्वपुरं नृपः ॥ २६ ॥

तं आमन्त्र्य = From Kardama Maharṣi, taking permission,

मुनिवरं अनुज्ञातः = that best sage Kardama also permitted him to leave,

सह-अनुगः = along with the usual royal routine,

प्रतस्थे = Manu started.

रथं आस्थाय सभार्यः स्वपुरं नृपः = Then he, the Emperor mounted the chariot along with his wife Śatarūpa to his own capital.

तं आमन्त्र्य = Seeking permission from Kardama, this shows the respect, culture and nobility of that great Emperor Swāyaṁbhuva Manu. This establishes his respect for Vedic knowledge and Kardama being a great jñānin, he did not wish to leave without his permission, whatever may be the workload waiting for him, in his capital.

3-23-27

उभयोऋषिकुल्यायाः सरस्वत्याः सुरोधसोः ।
ऋषीणामुपशान्तानां पश्यन्नाश्रमसम्पदः ॥ २७ ॥

राजा महतिगहने कक्षेस्थिताय कस्मैचिन्मूलफलाशनाय तापसाय पुत्रीं दत्वा, याम्यहमित्यनुशोकानुत्पादकं स्वराजधानी विशिष्ट सम्पत्समृद्धमृषीणामाश्रममण्डलं पश्यन् स्वपुरीमयादित्याह - उभयोरिति ॥ ऋषि-कुल्यायाः ऋषिकुलप्रियायाः । राधसोः तीरयोः स्थितानां अतिशयित भगवन्निष्ठानाम् ॥ २७ ॥

Along the way, Swāyaṁbhuva Manu saw the prosperity of the tranquil seer's beautiful hermitages on both the charming banks of the Saraswatī, the river so agreeable to saintly persons.

उभयोः सरस्वत्याः सुरोधसोः = On both sides of the River Saraswatī on the charming banks,

ऋषिकुल्यायाः = agreeable to the sages,

ऋषीणां उपशान्तानां = the great sages of great tranquility,

आश्रम सम्पदः पश्यन् = The King saw the prosperity of the beautiful hermitages.

Both Kulas were being uplifted that is ṛṣikula as well as the wives of ṛṣikula. Why ? This is because of the main reason

अतिशयित भगवन्निष्ठानाम् -

All of them were involved in the Supremacy of Bhagawān Śrī Hari and were meditating, speaking, discussing about that independent Lord Śrī Hari. They had only small low hermitages but their minds were too high and thinking of the highest one - Śrīman Nārāyaṇa.

3-23-28

तमायान्तमभिप्रेत्य ब्रह्मावर्तं प्रजाः पतिम् ।
गीतसंस्तुतिवादित्रैः प्रत्युदीयुः प्रहर्षिताः ॥ २८ ॥

ऋषिकुल्यायाः ऋषिकुलप्रियाया रोधसोस्तीरयोः स्थितानां उपशान्तानां अतिशयेन भगवन्निष्ठानां ब्रह्मावर्तप्रजाः ॥ ब्रह्मावर्त नामक देशस्थाः प्रजाः पतिं स्वामिनम् ॥

तं आयान्तं अभिप्रेत्य = Knowing of the arrival of the Emperor Swāyaṁbhuva Manu,

प्रजाः पतिम् प्रत्युदीयुः = his subjects came forward to greet their Lord.

गीत-संस्तुति वादित्रैः = With songs, praise and instrumental music.

अनेन प्रजानुसारेण रञ्जनाद् राजेति शब्दोऽपि निरुक्त इति ध्वनयति ।

The citizens of Barhiṣmatī, the capital of Brahmāvarta, the Kingdom of Swāyaṁbhuva, came nicely dressed to receive the emperor with decorations and musical instruments.

3-23-29

बर्हिष्मती नाम पुरी सर्वसम्पत्समन्विता ।
न्यपतन् यत्र रोमाणि यज्ञस्याङ्गं विधुन्वतः ॥ २९ ॥

बर्हिष्मती नाम पुरी सर्वसम्पत् समन्विता = The city Barhiṣmatī was called so by that name, because it contained all kinds of rich in wealth.

यत्र रोमाणि यज्ञस्य अङ्गं विधुन्वतः = This is also called so, because of Hairs of Viṣṇu (Lord Boar) fell down there from His Body when He shook His Deha.

इयमपि नगरी इतरक्षेत्रेभ्योऽपि पुण्यतमेति श्रैष्ठ्यमाह न्यपतन्निति ।

This Kṣetra Barhiṣmatī is most virtuous when compared to others and the reason is told as 'न्यतन्निति' ।

जलार्द्रमङ्गं विधुन्वतो यज्ञवराहस्यङ्गाद रोमाणि ज्ञानानन्दलक्षणानि यत्र बर्हिष्मत्यां न्यपतन् सहस्रशोऽवतारा अभिव्यक्ता अभूवन्नित्यर्थः ॥

From Yajña Varāha, from His Deha Hairs fell down here on this very spot.

3-23-30

कुशकाशास्त एवासल्लसद्धरितवर्चसः ।
ऋषयो यैः पराभाव्य यज्ञघ्नान् यज्ञमीजिरे ॥ ३० ॥

कुशाः काशाः ते एव आसन् = Those Hairs turned into blades of evergreen Kuśa grass and Kāśa grass (which is another kind of grass used for mats).

लसत् धरित वर्चसः = They were of evergreen colour.

ऋषयः यैः पराभाव्य यज्ञघ्नान् = The ṛṣis were defeating the distrubers of the sacrificial performances.

यज्ञं ईजिरे = They worshipped Lord Śrī Viṣṇu peacefully (यज्ञेवै विष्णुः)

रोमाणि तत्र पतितानि इत्यत्र ज्ञापकमाह कुशा इति ॥

कुशाकाशसंज्ञा दर्भविशेषाः ।

ते एव रोमाण्येव ॥

रोमाणां तत्र पतित्वादेव कुशकाश समृद्धः तत्र जातेति भावः ॥

Since Hairs fell down, the growth of Kuśa grass in abundance is seen there.

अत्र हरिरोम्णां कुशकाशाभेदः प्रमाण विरुद्धः कथमुच्यः इत्याशङ्कयां प्रमाणेनैवात्र विवक्षितं तात्पर्यं दर्शयति ॥ "ज्ञानानन्दरूपेभ्यो रोमभ्योऽस्य कुशादयः । विधुन्वतः प्रयागे तु वाराहवपुषोऽभवन् " ॥

When the Hairs of Śrī Hari are compared to Kuśa Grass, then it would become apramāṇa, because each and every anga of Śrī Hari is full complete and has no prākṛta connection. Hence the authority is shown, that they are with jñānam, ānanda etc.

प्रयागः एव बर्हिष्मतीति सूचयति ॥

'Prayāga' is only Barhiṣmatī city.

3-23-31

कुशकाशमयं बर्हिरास्तीर्य भगवान् मनुः ।
अयजद् यज्ञपुरुषं लब्धं स्थानं यतो ह्रढम् ॥ ३१ ॥

मनुः कुश काशमयं बर्हिः आस्तीर्य = Manu spread a seat of Kuśas and Kāśas.

भगवान् अजयत् = and he worshipped Lord Sri Viṣṇu Bhagawān.

यज्ञपुरुषं स्थानं लब्धं यतः भुवम् = By the Grace of that Yajña Puruṣa Bhagawān, he had obtained the rule of the terrestrial globe.

Yajña Puruṣa Bhagawān, he had obtained the rule of the terrestrial globe.

कुशाकाशाकरे पुरे स्थित्वा मनुः यज्ञपुरुषं अयजत् ॥ तेन मनुना यतोयस्य बर्हिषो गुणात् स्थानगुणाद् वाह्रढं अक्षयं स्थानं विष्णुपदं लब्धम् । अनेन बर्हिष्मती शब्दार्थो निरुक्त इति ज्ञायते ॥

Manu is the father of mankind. Therefore from Manu comes the word 'Man' or in sanskrit 'Manuṣya.' Those who are in a better position in the world, having sufficient wealth, should especially take lessons from that great Swāyaṁbhuva Manu, who fully acknowledged his Kingdom and opulence **to be gifts from the Supreme Paramātmā and thus always engaged in devotional service.** His sons Uttānapāda and Priyavrata are the outstanding examples.

3-23-32

बर्हिष्मतीं नाम पुरीं निर्विश्य सुखमावसत् ।
तस्यां प्रविष्टो भवनं तापत्रय विनाशनम् ।
सभार्यः सप्रजः कामान् बुभुजेऽन्याविरोधतः॥ ३२ ॥

बर्हिष्मतीं नाम पुरीं निर्विश्य = King Swāyaṁbhuva entered the city Barhiṣmati and

सुखं आवसत् = lived there happily.

भवनं तस्यां प्रविष्टः = in that city, he entered in his palace.

तापत्रय विनाशनम् = that eradicated the three miseries of material existence.

तस्यां पुर्यां विद्यमानं भवनं प्रविष्टः, कामान् = भोगान् । विषयभोगो धर्मादि पुरुषार्थ विरोधेन दुःखहेतुरित्यत उक्तम् । अन्य अविरोधत इति । अन्यस्य धर्मादिः अविरोधेन ॥

The material world or material existential life, is filled with three fold miseries.

तापत्रयं

आध्यात्मिक	आधिभौतिकम्	आधिदैविकम्
Miseries pertaining to the body and mind.	Miseries pertaining to natural disturbances due to five bhūtas.	Miseries due to various living entities.

Devotee can understand how great Swāyaṁbhuva Manu was.

सभार्यः = along with wife,

सप्रजः = along with his subject

कामान् बुभुजे = he enjoyed the necessities of life,

अन्य अविरोधतः = without disturbane from others.

3-23-33

सङ्गीयमान सत्कीर्तिः सस्त्रीभिः सुरगायकैः ।
प्रत्यूषेष्वनुबद्धेन हृदा शृण्वन् हरेः कथा ॥ ३३ ॥

धर्माद्यविरोधः विषयभोगः कथम् ? अत्राह - सङ्गीयमानेति ॥ अनुबद्धेन स्निग्धेन ॥

सुरगायकैः सस्त्रीभिः सत्कीर्तिः सङ्गीयमान = Celestial musicians and their wives sang in chorus about the pure reputation of the Emperor.

प्रति ऊषेषु = Everyday early in the morning,

हृदा शृण्वन् = with full heart and with attention and interest,

हरेः कथा = he used to listen to the past times of the Supreme Lord Śrī Hari.

प्रत्यूषेपूषत्स्वनुबद्धेन भक्तियुक्तेन इत्यर्थः ॥

It is undetstood that Emperor Swāyaṁbhuva Manu enjoyed his household life by following these principles. It is stated here that early in the morning there were musicians who used to sing with musical instruments about the glories of the Lord, and the Emperor, with his family, personally used to hear about the past times of the Supreme Lord Śrī Viṣṇu.

Temples within palaces are meant for the assembly of the general public. The Temple of the King of Jaipur is situated within the palace, but the public is allowed to assemble and after Mangaḷārati they sit down together and sing the glories of Lord Śrī Kṛṣṇa.

3-23-34

निष्णातं योगमायासु मुनिं स्वायम्भुवं मनुम् ।
यदा स्त्रंसयितुं भोगा न शेकुर्भगवत्परम् ॥ ३४ ॥

स्वायम्भुवं मनुम् = Thus Swāyaṁbhuva Manu

मुनिं = was equal to a saint

योग मायासु निष्णातं = Although he was absorbed in the temporary enjoyment,

यत् आभ्रंशयितुं भोगाः न शेकुः भगवत्परम् = he was not at all dragged to the lowest grade of life. He always enjoyed such happiness connecting to Bhagawān, Śrī Hari.

स्त्रंसयितुं = हरिकथा श्रवणात् श्लथयितुम् ॥

योगमायासु योगप्रभावाल्लब्ध अणिमादि सामर्थ्येषु निष्णातं निरतां स्थितम् ॥

Swāyaṁbhuva Manu was considered as good as a saintly sage, because the atmosphere created in the Kingdom as well as in the palace, was always divine. Manu was following the mandate as said down in Gītā 9-27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

3-23-35

अयातयामास्तस्यासन् यामाः स्वान्तरयापनाः ।
शृण्वतो ध्यायतो विष्णोः कुर्वतो ब्रुवतः कथाः॥ ३५ ॥

तस्य = For that Swāyaṁbhuva Manu,

आयात-यामाः = time never lost.

यामाः स्वान्तर आसन् यापनाः = The hours were going on and his duration of life was coming to an end.

शृण्वतः = by hearing

ध्यायतः = by contemplating

विष्णोः = of Lord Śrī Viṣṇu's

कथाः = stories,

कुर्वतः = by acting

ब्रुवतः = by speaking time was spent.

विषयसेवायाः प्राबल्ये कथं न शेकुः इति वचनमित्याशङ्क्य हरिकथा श्रवणादेः निरन्तरत्वेन सम्बलितोपचयत्वेन ततोऽपि प्राबल्यातिशयादिति भावेन आह - **अयातयामा इति** ॥

Though Swāyaṁbhuva Manu was engaged in ruling the country as an Emperor, still not an hour was a waste in his life. How this was possible ? This is explained in this verse, which should be followed by each and every devotee as per as his capacity goes.

यातयामं गतरसम् । "गतसारं यातयामं यामः सार इहोच्यते" इति वचनात् ॥ अयातयामा अगतसारा, न निष्फला इत्यर्थः ॥

Swāyaṁbhuva Manu's life did not become stale, because he engaged himself always in chanting, and hearing about the stories relating to the Paramātmā Śrī Viṣṇu. He was the greatest Yogi because he never wasted time. Special mention is made as कुर्वतो, ब्रुवतो विष्णोः कथा । When he talked only of Paramātmā Śrī Viṣṇu, while he heard something, it was about Bhagawān, Śrī Viṣṇu.

3-23-36

स एवं स्वान्तरं निन्ये युगानामेक सप्ततिम् ।
वासुदेव प्रसङ्गेन परिभूतगतित्रयः ॥ ३६ ॥

सः = That Swāyaṁbhuva Manu

एवं स्व - अन्तरं निन्ये = passed his own period like this.

युगानां एक सप्ततिम् = The cycle of four yugas - that is Caturyuga and Seventy one times is the duration of Manu.

Kṛta yuga	17,28,000
Tretā yuga	12,96,000
Dwāpara yuga	8,64,000
Kali yuga	4,32,000.

43,20,000 years X 71= 30,67,20,000 years

Thirty crores sixty seven lakhs twenty thousand years.

प्रसङ्गेन वासुदेव = by topics connected to Śrī Vāsudeva,

गतित्रयः परिभूतः = the three destinations he transcended.

परिभूतं दूरीकृतं गतित्रयं तिर्यग्यातना तमोरूपं येन स तथा ॥

The three destinations are described as persons in the modes of goodness (1), Passion (2), and ignorance (3).

Those who are in the mode of goodness are promoted to better living conditions in higher planets; and those who are in themode of passion remain within this material world on the Earth or on heavenly planets, but those who are in the mode of ignorance are degraded to an animal life on planets.

Swāyaṁbhuva Manu, the ruler of this material world, appeared to be absorbed in material happiness, he was neither in the mode of goodness or in the other two but in the transcendental stage.

वासुदेव is used here because

मोक्षप्रदो वासुदेवोऽखिलस्य, वायुश्च तदनुज्ञया ॥

3-23-37

शारीरा मानसा दिव्याः पर्यासे ये च मानुषाः ।
भौतिकाश्च कथं क्लेशा बाधन्ते हरिसंश्रयम् ॥ ३७ ॥

ननु मनुष्यत्वेन स्थितस्य मनोः शारीरादि क्लेशासम्भवे कथं यातयामानामगतसारत्वमित्यत आह - शारीरा इति ॥

When Manu was born as an human being, then naturally and automatically he would be afflicted by some kind of miseries, pertaining either to the body, the mind or natural disturbances. How is it possible that he spent his time in a most useful and fruitful manner.

वैयासे = Oh Vidura !

शारीराः = Miseries pertaining to the body,

मानसाः = Miseries pertaining to the mind,

दिव्याः = pertaining to super natural powers (due to demi-gods)

ये च मनुष्याः = pertaining to different classes of people

भौतिकाः च = pertaining to other living beings also,

हरिसंश्रयम् क्लेशा बाधन्ते = one who has taken shelter/refuge in Paramātmā Śrī Hari, how can all these can trouble ? Taking shelter/refuge - शरणागतिः means -

सर्वोत्तमत्व विज्ञानपूर्वं तत्र मनः सदा । सर्वाधिक प्रेमयुक्तं सर्वस्यात्र समर्पणम् । अखण्डा त्रिविधा पूजा तद्रत्यैव स्वभावतः । रक्षतीत्येव विश्वासः तदीयोऽहमिति स्मृतिः । शरणागतिरेषा स्याद् विष्णौ माक्षफलप्रदा"

Swāyaṁbhuva Manu took shelter in Śrī Vāsudeva like this. He had the jñānam that Śrī Vāsudeva is Sarvottama and his mind was stubborn always in that Tatwa. He loved Śrī Vāsudeva much more than all worldly and others. He submitted everything at His Lotus Pādas. He had full and total confidence, that Śrī Vāsudeva would certainly protect him. **Such kind of "हरि संश्रयम्" he adopted and he utilised every second of his life fruitfully.**

3-23-38

यः पृष्टो मुनिभिः प्राह धर्मान् नानाविधान् शुभान् ।
नृणां वर्णाश्रमाणां च सर्वभूतहितः सदा ॥ ३८ ॥

मुनिभिः यः पृष्टः = When certain sages questioned that to Swāyaṁbhuva Manu,

नानाविधान् शुभान् धर्मान् प्राह = He explained different varieties of duties (dharmas which are auspicious)

नृणां = for the human society.

वर्ण आश्रमाणां च = He taught for different varṇas and āśramas,

सर्वभूतहितः सदा = always for the welfare of all living beings.

धर्मशास्त्रप्रणेतृत्वात् लोकहितकारित्वाच्च न तस्य क्लेश इत्याशयेनाह - 'यः पृष्टः' इति ॥

For the welfare of the living entities of the world, he formulated the duties - Dharma Śāstras. There is no strain or misery to him at all, since he was following in his life so.

He was following in his life on the mandate given Gītā 16-24 and hence there was no misery or strain to him.

तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्मकर्तुमिहार्हसि ॥

Swāyaṁbhuva did not do anything on his own accord. He did as it is found in the śāstras and ruled in splendid way and spent his life in a most useful virtuous way and that would be a great lesson for the devotees to follow as per their status and capacity.

3-23-39

एतत् त आदिराजस्य मनोश्चरितमद्भुतम् ।
वर्णितं वर्णनीयस्य तदपत्योदयं शृणु ॥ ३९ ॥

इति श्रीमद्भागवते तृतीयस्कन्धे त्रयोविंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

एतत् ते आदिराजस्य मनोः चरितं अद्भुतम् वर्णितं वर्णनीयस्य = I have spoken to you (Maitreya to Vidura) the wonderful and remarkable story (life) of the first Emperor of Manus - Swāyaṁbhuva Manu. I have described the same because it is worthy of description.

तत् अपत्य उदयं शृणु = Then hear about his flourishing daughter.

DEVAHŪTI

तदपत्योदयं तस्य मनोः अपत्यं देवहूतिः तस्य उदयं प्रभावं श्रुणु ॥

Thus in Śrīmad Bhāgavata - Third Skanda - Adhyāya Twenty three comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.



Swāyaṁbhuva Manu

स्वयंभुव मनुः

(1) In Harikathāmṛta Sāra - under Kalpa Sādhana Sandhi - verse 45 states ;

पतिप्राणनिगे गुरुमनुगळिगे षोडशावु ॥

For Bṛhaspati and Swāyaṁbhuva Manu and for Rati, wife of Manmatha, Dakṣa Prajeśwara and Śaci Devi - wife of Indra, are all having equal sādhanās of 16 Kalpas..

Devatā Tāratamya Stotram by Śrī Kalyāṇi Devi, 26 classes of Tāratamya Gradation of devatās are listed. In the first śloka, it is seen as -

योऽनिरुद्धो रतिमनुगुरवो दक्ष शच्यौ च पान्तु ॥

Then that Manmatha's son Aniruddha, Manmatha's wife Rati, Swāyaṁbhuva Manu, Brahaspatyācārya, Dakṣa Prajeśwara and Śaci Devi wife of Indra, falls under the class no. (10) starting from Śrī Viṣṇu Sarvottama as (1)

|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीमद्भागवतम् - तृतीयस्कन्धः

Śrīmad Bhāgavatam - Third Skanda

अध्यायः २४ – Adhyāya 24

Ślokas 1 to 57

(१) देवहूतिकृतपति सेवा ।

Sevā submitted by Devahūti to her husband.

(२) तुष्टेन कर्दमेन प्रियातोषणाय विहारार्थं योगसिद्ध्या भवनाद्यैश्वर्य निर्माणम् ।

Kardama was highly pleased and to bring happiness to Devahūti, he created all wealth, place of residence etc, by his yogic power.

(३) कर्दम देवहूति विहारः

Enjoyment of Kardama and Devahūti.

(४) देवहूतेर्निर्वेदः

Devahūti's lamentation.

Oṁ Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

मैत्रेय उवाच— Maitreya said :

3-24-1

पितृभ्यां प्रस्थिते साध्वी पतिमिङ्गितकोविदा ।
नित्यं पर्यचरत् प्रीत्या भवानीव भवं प्रभुम् ॥ १ ॥

पितृभ्यां प्रस्थिते = After the departure of her parents - father and mother,

साध्वी = that chaste woman, Devahūti

पतिं इङ्गित कोविदा = understanding the desires of her husband

नित्यं पर्यचरत् = constantly served him

प्रीत्या भवानी इव भवं प्रभुम् = with great love, she served like Pārvatī did sevā to her Lord Śiva.

पितृभ्यां मातापितृभ्यां 'मातापितरौ' इति अभिधानम् । इङ्गित कोविदा चित्तस्य विज्ञान निपुणा भवानी पार्वती ॥

Oh Vidura ! both mother and father are referred as 'पितृगळु' Hence as per loxicon 'पितृभ्यां' means both father and mother left her - Devahūti, near the husband Kardama. That Devahūti is well known for her peaceful and tolerent conduct. इङ्गित कोविदा - has the capacity to judge a person by seeing him and Devahūti was an expert. Hence without being instructed by the husband, as per his desire, she submitted sevā with great love.

The specific example of Bhavāni is very significant. Bhavāni means the wife of Bhava, or Lord Śiva. Bhavāni or Pārvati, the daughter of the King of Himālayas, selected Lord Śiva, who appears to be just like a begger as her husband. Inspite of her being a princess, she undertook all kinds of tribulations to associate with Lord Śiva, who did not have a house but was sitting underneath a

tree in meditation. Similarly Devahūti was the daughter of Emperor Manu and Kardama was a poor brāhmaṇa, meditating in the forest.

3-24-2

विस्रम्भेणात्मशौचेन गौरवेण दमेन च।
शुश्रूषया सौहृदेन वाचा मधुरया प्रभो ॥ २ ॥

आत्म शौचेन = With purity of mind and body,

विस्त्रम्भेण = with intimacy

गौरवेण = with great respect

दमेन च = with control of the senses also,

शुश्रूषा वाचा सौहृदेन = with love with words

मधरया = of sweet nature service was submitted.

Devahūti knew that her mind's wish would be satisfied by the husband only and had definite faith over it.

विस्त्रम्भेण पत्युरेवाभीष्टसिद्धिः स्यादिति निश्चयलक्षणेन विश्वासेन, आत्मशौचं मनःशुद्धिः शुश्रूषया हित श्रवणेच्छया सौहृदमनिमित्तस्नेहः ॥

Devahūti had purity of mind.

She had the eagerness to hear from Kardama what was agreeable. She had large affection and attachment towards him. Further she had no attraction for worldly pleasures. She had no attraction for or desire for mere show and in the case of sinful deeds, she had total detachment.

3-24-3

विसृज्य कामं दम्भं च द्वेषं लोभमघं मदम्।
अप्रमत्तोद्यता नित्यं तेजीयांसमतोषयत् ॥ ३ ॥

कायं विसृज्य = She gave up lust or passion.

दम्भं = she had no pride

द्वेषं च = and she had no envy.

लोभं = She had no greed, she had no enmity over others when they are superior to her.

अघं = She had no connection with sinful deeds.

मदं = She had no vanity.

अप्रमत्त उद्यता = She was sane and diligent.

नित्यं तेजोयांसं अतोषयत् = always pleased her very powerful husband, who had all tejas.

She had no pride or haughtiness that she was the daughter of an Emperor. She was constantly involved in the service of her lord.

तेजीयांसं = That Kardama Muni was able to do Kāryas which were beyond the scope of indriyas. Devahūti kept that Kardama ṛṣi very happy and he was aparokṣa jñānin.

Kāma means having desire in the worldly matters/ pleasures.

Dambha means showing about one's greatness when as a fact, it is not present in that person.

Tejīyāṁsam means having Śakti or Capacity to do beyond indriyas.

3-24-4 and 3-24-5

स वै देवर्षिवर्यस्तां मानवीं समनुव्रताम् ।
दैवाद् गरीयसः पत्युराशासानां महाशिषः ॥ ४ ॥

सन्तोष लक्षणमादिमं सम्भाषणं तदभूदित्याह स वा इति पुत्रादि महाशिष आशासनामिच्छतीम् ॥

For the happiness, the first reason was, conversation. To highlight the same, the conversation of Kardama ṛṣi with Devahūti is narrated.

स वै देवर्षिवर्यः = Kardama was supreme among devarṣis.

मानवीं = That daughter of Manu, Devahūti

समनुव्रताम् = was fully devoted

दैवाद् गरीयसः = and felt that the husband is superior to devatās

पत्युः आशासानां महाशिषः = and from her husband expecting great blessings.

कालेन भूयसा = Due to long lapse of time she became weak.

क्षामां कर्शितां = was emaciated.

व्रत चर्यया प्रेम गद्गदया वाचा पीडितः कृपया अब्रवीत् = by adopting religious observances, she became weak, and with stammering voice with love, towards her, Kardama spoke.

On seeing the condition of Devahūti, his wife, Kardama felt shy. He started talking to her and his neck and head became enlarged. The talk started shivering and with love and affection, Kardama began to talk, with her.

कालेन भूयसा क्षामां कर्शितां व्रतचर्यया ।
प्रेमगद्गदया वाचा व्रीडितः कृपयाऽब्रवीत् ॥ ५ ॥

3-24-6

तुष्टोमहमद्य बत मानिनि मानदायाः
शुश्रूषया परमया परया च भक्त्या ।
यो देहिनामयमतीव सुहृत्स्वदेहो
नापेक्षितः समुचितं क्षयितुं यदर्थे ॥ ६॥

परमभक्त्यादिकं अस्तीति कुतो लक्ष्यत इति तत्राह च इति ॥ यो देहिनामत्यन्तसुहृत् अयं स्वदेहः समुचितं स्नानालङ्कार भोजनादिलक्षणं प्रति नापेक्षितः किमिति तत्राह क्षयितुमिति यदर्थे यस्य मम प्रीत्यर्थं क्षयितुं कृशीकर्तुं मम कृशदेह दर्शनेनैव अयं तुष्टः स्यादिति यदतोहं तव तुष्ट इत्यन्वयः ॥ ६ ॥

The talk by Kardama is described. "Oh Māninī ! You are worth to be eulogized. By your supreme and very difficult sevā and devotion, you bring lot of respect to me. I am very happy and pleased today." Devahūti had uttama bhakti. That can be judged as follows. All the creatures, their respective dehas, are subject to bath, food and other decorations and by that, the person would be pleased by such maintained deha. Such deha belonging to you, had become lean and weak for the sake of me to be pleased. By seeing such lean deha, my husband may feel happy was the opinion of Devahūti. Kardama ṛṣi said that, by seeing such deha, it can be inferred about the depth of devotion in her and having known that, I have become very happy. This was Kardama's position.

3-24-7

या मे स्वधर्मनिरतस्य तपः
समाधिविद्यात्मयोगविजिता भगवत्प्रसादात् ।
तामेव ते तदनुभावनयावरुद्धतं दृष्टिं प्रपश्य
वितराम्यभयामशोकाम् ॥ ७ ॥

किं अनया गुडजिह्विकया मधुरया वाण्या पुरुषार्थानुपयोगिन्येत्याशङ्क्य तुष्टिफलं प्रत्यक्षयति या म इति, स्वधर्मनिरतस्य मे मम तप आदि साधनैः वर्जितोपार्जिता तस्य हरेः अनुभावनया निरन्तरोपासनया उत्पन्न भगवत्प्रसादादवरुद्धा वशीकृता या तां मे मम विद्यमानां दृष्टिं प्रपश्य सन्निकृष्टफलत्वात्तुभ्यं वितरामि तया किं तत्राह अभयामिति अभयप्रदामशोकां दुःखविनाशनीं मदनुभावनयेति पाठे मम नित्यशुश्रूषालक्षणयोपासनया त्वयाऽवरुद्धा उपदेशयोग्यताकारितेत्यर्थः आत्मयोगश्चित्तनिरोधलक्षणः ।

Kardama when he felt happy and expressed so, made the benefit of it, by actual perception and experience. Oh Devahūti ! I am involved in my duty and my austerity consists of not taking food etc.

समाधि = भगवदेकाग्रबुद्धियु = Samādhi means having buddhi only in Bhagawān and not having any distraction.

विद्या = आत्मानात्मविवेकज्ञानवु = Vidyā means the proper jñānam relating to Ātma and Anātma.

अथवा ब्रह्ममीमांसा शास्त्रज्ञानवु = Otherwise being proficient in the knowledge relating to 564 Brahma Sūtras.

आत्मयोग = भगवत्प्राप्तिगे उपायवु = Ātma Yoga means the upāyas to reach Bhagawān, by these sādhanas, what was earned; And also by doing permanent upāsanā of Śrī Hari and by that Bhagawat prasāda was obtained and due to that Aparokṣa Jñānam is reached.

फलदानाय स्वाभिमुखीकृतां दृष्टिं = अपरोक्षज्ञानसामर्थ्यं प्रपश्य = that Aparokṣa jñānam has the power to bestow benefits. Hence due to the aparokṣa jñānam, Mokṣa is to be obtained; and such capacity merged aparokṣa jñānam, for you (Devahūti), is capable of granting worldly all benefits. Let me demonstrate that to you. In all ways, it bestows the desired results and destroys all miseries.

'मदनुभावनया' is another pāṭha. for which the meaning would be, since Devahūti was submitting sevā to Kardama ṛṣi daily always and by such upāsanā, she attained the eligibility to receive upadeśa - such jñānam.

वितरामि = प्रकटीकरोमि = which means,

येन मदीयेन अपरोक्ष ज्ञानसामर्थ्येन मोक्षोभवति । तज्ज्ञानसामर्थ्यं तुभ्यं ऐहिक पुरुषार्थप्रदमपि यथा स्यात् तथा प्रकटीकरोमि इति भावः ॥

3-24-8

अन्ये पुनर्भगवतो भ्रुव उद्विजृम्भ
विभ्रंशितार्थरचनाः किमुरुक्रमस्य ।
सिद्धासि भुङ्क्ष्व विभवान् निजधर्म देहान् ।
दिव्यान् नरैर्दुरधिगान् नृपविक्रियाभिः ॥ ८ ॥

मोक्षव्यतिरिक्त पुरुषार्थानां क्षणभङ्गुरत्वेन तत्साधनमायासेन न पृथगनुष्ठेय-मेतदविनाभूतत्वाच्चेत्यभिप्रेत्याह अन्य इति स्वर्गाद्यवाप्ति साधनोपदेशं वित्ताय चतुर्थपुरुषार्थ प्राप्त्युपायोपदेशः कस्मादित्यतोवाह अन्ये पुनरिति ॥

Other than Mokṣa, the other puruṣārthas are lost within a small duratin of time. Hence to attain them, there is no need to strain much and do sādhanā, the others are achieved automatically. (When Paddy is grown, then automatically grass is obtained.) Then for those who are desirous of Viṣayas, Swarga etc, for them the sādhanas for achieving them has to be told. Leaving them, why the ways for obtaining the fourth one, Mokṣa, is preached. What is the reason for this ?

उरुक्रमस्य भगवतो भ्रुव उद्विजृम्भतो विनाशक लक्षणस्फुरणेन विभ्रंशिताः विनाशिता अर्थरचना विषयभोग चमत्कारा येषां ते तथोक्ताः य इति यस्मात्तस्मादुपदेशेन किं न किमपीत्यर्थः स्वर्गादीनां भगवद्विजृम्भा-नुगृहीतावस्थानत्वात्तदनुग्रहेण तत्प्राप्तिः किं वाच्येति स्वनियमितं कण्ठोक्ती-करोति सिद्धासीति न केवलं चतुर्थपुरुषार्थेन त्वं सिद्धासि किन्त्वपेक्षिताशेष पुरुषार्थेनापि तत्कथमत्राह भुङ्क्ष्वेति ॥

Oh Devahūti ! other than Mokṣa, all other regions like Swarga etc and enjoyments of various pleasures are all totally destructible by just oscillation of the Eyebrows of Śrī Hari who has unlimited, infinite power and capacity. They have been earned by the performance of yajnas, yāgas etc and are destructible. But what has been earned by Jñāna sampat, is eternal and non-destructible.

Those swarga etc are all for the present stable by the mercy of the Lord.

Kardama ṛṣi, what kind of happiness, he wished to bestow upon her, that is expressed by words now.

निजधर्मस्य देहो येषां ते तथा तान् नृपाणां अश्वमेधादि विशिष्टक्रियादिभिः साधनैः नरैः दुरधिगान् अधिगन्तुमवाप्तुमशक्यान् अनेन भगवदनुग्रह एवालं एतदवाक्ये न कर्मादिकमित्युक्तं भवति ॥ ८ ॥

Oh Devahūti ! kindly meditate and become a siddha. Be prepared to attain the fourth Puruṣārtha - Mokṣa only. Be prepared to enjoy the Puruṣārthas. What great Kings by the perrformance of aśwamedha yāgas were unable to achieve, that bhogas, enjoyments, I shall achieve by the capacity and value of my tapas. Please enjoy the same. By these statements, it may follow that to **achieve such supreme viṣayas, it would be enough, if anugraha of Bhagawān is attained.** But karmas and others are not the reasons for such enjoyments.

3-24-9

मैत्रेय उवाच— Maitreya said :

एवं ब्रुवाणमयबलाखिल योगमाया
विद्या विचक्षणमवेत्य गताधिरासीत् ।
स प्रश्रय प्रणय विह्वलया गिरैषा
व्रीडावलोक विलसद्धसिता ननाह ॥ ९ ॥

एवमपदिष्टाया देवहूत्या मनसि किमभूदिति तत्राह एवमिति ।

Like this, when Kardama ṛṣi did upadeśa, when they were heard, what was in the mind of Devahūti, is narrated now.

अखिलासु योगमायाविद्यासु अणिमाद्यष्टाङ्ग योग सामर्थ्य सिद्धिकरीषु विचक्षणं निपुणं भर्तुः प्रसन्नतामेवेत्यावेक्ष्यान्यदातु शुश्रूषानिरतत्वेन तदवसरोपि नास्तीति गताधिः निरस्तमनः पीडा एतकथमवगतमत्राह सप्रश्रयेति ॥

When the husband Kardama spoke like this, that splendid beautiful Devahūti understood that he was an expert in the eight kinds of Yoga Siddhi namely Aṇimā and others. She saw the handsome attractive face of her husband, by this, she cleared the miseries in her mind.

प्रश्रयेण विनयगुणेन सह वर्तत इति स प्रश्रयः स चासौ प्रणयः स्नेहप्रसरः तेन विह्वला स्खलन्ती तया व्रीडयावलोकेन विलसच्छृङ्गारविशेषं कुर्वद्धसितं मन्दस्मितं तत्तथा व्रीडावलीक विलच्छृङ्गार विशेषं कुर्वद्धसितं मन्दस्मितं तत्तथा व्रीडावलोविलसद्धसितमाननं यस्याः सा तथा ॥

Devahūti was immersed in the sevā to the husband till then. She did not know the mahimās of him. Then her agonies in the mind disappeared. At that time, Devahūti, with all humility, with great love and affection. smiled gently by bringing śṛngāra rasa. Her face was greatly attractive and she spoke towards Kardama as follows.

3-24-10

देवहूतिरुवाच— Devahūti said :

राद्धं तव द्विज वृषैतदमोघयोग-
मायाधिपे त्वयि विभो तदवैमि भर्तः ।
यस्तेऽभ्यधायि समयः सकृदङ्गसङ्गो
भूयाद् वरीयसि गुणप्रसवः सतीनाम् ॥ १० ॥

स्वयं प्रसन्नेन्द्रियत्वात् श्रोतुश्च प्रसादजनकवाक्यमाहेत्याह राद्धमिति ।

Devahūti was with great joy and happiness and senses so in her, then person who hears will also get such happiness and joy (or) Kardama who was hearing her words and his prasāda to achieve and for this, her words were there.

हे द्विजवृष ब्राह्मणश्रेष्ठ यद्ब्रवीष्येतत्तव राद्धं सिद्धं हे भर्तः अमोघे योगमायाधिपे त्वयि यद्योगसामर्थ्यं तदहमवैमीति अथ किं तवापेक्षितमत्राह यस्त इति ते तव सकृदङ्गसङ्गः शरीरस्पर्शलक्षणो ग्राम्यधर्मः स मयोभ्यधायि स भूयादिति प्रार्थय इति शेषः सकृदङ्गसङ्गेन किं फलं स्यादिति तत्राह **वरीयसीति** ॥

Devahūti said - Oh Supreme brāhmaṇa Kardama ṛṣi ! Whatever told by you, thus far have all been found and established in your goodself. 'बत' this is very welcoming and a joyful factor. हे भर्तः Oh master ! I am aware of the capacity of yoga that is available in your goodself. Even then for me, there is some desire, which I express.

सतीनां पतिव्रतानां स्त्रीणां वरीयसि गुणोत्तमे पत्यौ सकृदङ्गसङ्गो गुणप्रसवः गुणाढ्यं पुत्रं प्रसूत इति सफल एवेत्यर्थः ॥

At the time of marriage, it was told by your goodself and such connection with the deha, I desire and pray. For the women who are highly devoted to their husbands (Pativratā women.) by the connection with their husband once itself, a son would be born with many appreciable qualities.

3-24-11

तत्रेति कृत्यमुपशिक्ष यथोपदेशं
येनैष मे कर्शितोऽतिरिरंसयात्मा ।
सिध्येत ते कृतमनोभवधर्षितायाः
कामस्तदीश भवनं सदृशं विचक्ष्व ॥ ११ ॥

तर्हि तथास्थिरत्याशङ्क्य कृत्यं किञ्चिदस्तीत्याह **'तत्रेति'** ।

When this is accepted, still before that certain issues have to be talked over and hence Devahūti submits.

तत्र सकृदङ्गसङ्गविषये यथोपदेशं शास्त्रोपदेशमनतिक्रम्य कृत्यमिति कर्तव्यतामुपशिक्षविद्यामुपादत्स्व कुतो विद्योपादानमत्राह येनेति अतिरिरंसया

ग्राम्य धर्मेच्छया कर्शिति एष मे मन आत्मा देहो येन विद्योपादानेन सिद्धेत सफलो भूयात्सकामोस्तु किमुद्दिश्येत्यत उक्तं ते कृत इति ॥

That one when the bodily connection takes place, then you should exhibit your capacity of Yoga without forgetting and without surpassing the codes of scriptures. How such yoga capacity to be used, is explained further. My deha has become weak as well as my mind. By your Vidyā's capacity, such deha should become fruitful by having such connection. How that Yoga Vidyā to be used, is further explained by Devahūti.

त्वत्कृतमनोभवेन त्वन्निमित्तकामेन धर्षिताया अभिभूतायाः कीदृक् विद्योपादानकाम इति तत्राह तदीशेति ॥

I am the daughter of Emperor Swāyaṁbhuva Manu. To that status a mandira and other articles should be acquired by the capacity of your vidyā. After assimilation, my deha should be with all beauty and other features by your vidyā capacity and all kinds of enjoyments should be present.

यत्सार्वभौमपुत्र्या मम सदृशं योग्यं तद्भवनं विद्यासामर्थ्येन विचक्ष्व दृष्ट्वा कुर्वित्यन्वयः अतितरां रिरंसया रन्तुमिच्छया ते तव मनोभवधर्षितायाः मे एष कामः कमनीय आत्मा कायो येन विद्याबलेन रचितेन गृहादिना सिध्येत तादृशं भवनं विचक्ष्वेति वा ॥

3-24-12

मैत्रेय उवाच— Maitreya said :

प्रियायाः प्रियमन्विच्छन् कर्दमो योगमास्थितः ।
विमानं कामगं क्षत्तस्तर्ह्येवाविरचीकरत् ॥ १२ ॥

विषयेभ्य आहृत्यात्मन्नेवाधिष्ठापित सर्वेन्द्रिय ग्रामोपि कर्दमः आश्रितवत्सला महान्त इति भावं दर्शयन् प्रियावचनं पालयन् योगविद्या बलेन तत्क्षण एव गृहं निर्मम इत्याह प्रियाया इति ॥

Kardama ṛṣi controlled the indriyas by controlling the mind and saw that the sesnes did not go with the Viṣayas. He drew all

the senses and established and fixed the same in Śrī Hari.

Great Mahāns show affection on those who have taken shelter in them. So to administer the words of his beloved wife Devahūti, by his capacity of Yoga, immediately created a splendid house.

यादृशेन भगवत्ध्यानाभीष्टं स्यात्तादृशं योगमनुतिष्ठन् आविरचीकरत् प्रकाशयामास ॥

हे क्षत्तः - Oh Vidura ! that Kardama Maharṣi in order to fulfill the desire of his wife Devahūti ! did dhyāna of Paramātmā, He adopted such yoga, by which the desires would be carried out properly. Kardama also created a Vimāna which had all conveniences for all enjoyment, pleasures and happiness. Kardama like this, established his capacity of Yoga.

3-24-13

सर्वकामदुघं दिव्यं सर्वरत्न समन्वितम् ।
सर्वर्ध्युपचयोदर्कं मणिस्तम्भैरुपस्कृतम् ॥ १३ ॥

श्रोतृणां भगवध्यान माहात्म्ये श्रद्धातिशयजननायाप्राकृतं प्राकृतमिव वर्णयति सर्वकामेत्यादिना सर्वासां समृद्धीनां उपचयेन समाहारेण उदर्कमुत्कृष्टं एतदेव निशिनष्टिमणिस्तम्भैरिति उपस्कृतमलङ्कृतम् ।

For the devotees to understand and follow the mahimās of "Hari dhyāna," the description of the Vimāna created by Kardama is made. This description is made only to highlight the mahimās of Hari dhyāna and the Supremacy of Śrī Hari as Sarvottama.

(1) That Vimāna would fulfill all desires in the mind.

(2) That Vimāna had great brightness.

(3) That Vimāna had special and extra-ordinary ratnas embedded with all splendour.

(4) All comforts, attractions were joined in that, and hence it was very supreme and was shining with pillars made of ratnas.

Kardama Muni created "a castle in the air" by his mystic power. To us, a castle in the sky is an impossibility, but for Kardama Muni a great devotee of Śrī Viṣṇu, by His Anugraha, this is a small and simple issue only.

The castle is described as सर्वकामदुघं - "Yielding whatever one desired." It was full of jewels. Even the pillars were made of pearls and valuable precious ratnas.

3-24-14

दिव्योपस्करणोपेतं सर्वकालसुखावहम् ।
पट्टिकाभिर्विचित्राभिः पताकाभिरलङ्कृतम् ॥ १४ ॥

Further it contained all the vessels needed to run the house properly and efficiently. Further it had all ingredients in it, which can be enjoyed in all seasons together at one time, always without intterruption. Further,

दिव्यानि कुलालादि रचनारहितान्युपस्कराणि भाण्डादि गृह साधनानि तैर्युक्तं पट्टिकाभिः पट्टवस्त्रकृताभिः।

There were many different kinds of paintings and pictures. Further decorations were made by silk clothes and beautiful flags.

3-24-15

स्रग्भिर्विचित्रमालाभिर्मञ्जुसिञ्जत्षडङ्घ्रिभिः ।
दुकूल क्षौमकौशेयैर्नानावस्त्रैर्विराजितम् ॥ १५ ॥

विचिमालाभिः नानाविधपुष्परचिताभिः स्रग्भिर्मालाभिः मञ्जुमधुरं सिञ्जतः शब्दं कुर्वन्तः षडङ्घ्योभ्रमराः यासु तास्तथोक्तास्ताभिः ।

There were bees producing humming sounds. There were many garlands made out of many different kinds of flowers. There were clohtes made of Yarn, fibre and silk. Like this, the Vimāna was shining with various kinds of clothes.

3-24-16

उपर्युपरि विन्यन्तनिलयेषु पृथक् पृथक् ।
क्षुमैः कशिपुभिः कान्तं पर्यङ्कव्यजनासनैः ॥ १६ ॥

कशिपुभिः शय्याभिः पर्यङ्कैः मञ्चैः ॥

Further there were many floors for the castle one upon the other. Further there were separate, separate cots and beds and seats, sofas, chairs, fans etc - with all these, that Vimāna was remarkable in all respects.

3-24-17

तत्र-तत्र विनिक्षिप्त नानाशिल्पोपशोभितम् ।
महामरकतस्थल्या जुष्टं विद्रमवेदिभिः ॥ १७ ॥

नाना शिल्पः उपशोभितम् तत्र तत्र विनिक्षिप्त = Extra-ordinary beautiful artistic engravings of various kinds, were placed here and there.

महामरकतस्थल्या जष्टं = The floor was a of emarald.

वेदिभिः विद्रुम = It had raised daises - platforms of coral.

That Vimāna was done by the expert sculptors with great artistic knowledge and was shining with such beauty. Very very precious ratnas were tied up at the appropriate places.

3-24-8

द्वास्सु विद्रुमदेहल्या भातं वज्रकपाटिकत् ।
शिखरेष्विन्द्रनीलेषु हेमकुम्भैरधिष्ठितम् ॥ १८ ॥

द्वास्सु द्वारेषु विद्रुमदेहल्या निर्मित द्वारबन्धेन "देहलीद्वारबन्धः स्यादि"ति च वज्ररत्नकृताः कपाटयो यस्मिन् सन्तीति वज्रकपाटिमत् ॥

Further at the entrances, doors made of diamonds were present.

द्वाःसु = In the entrances

विद्रुम = of coral

देहल्या = with a threshold,

भातं = was very beautiful

वज्र = and was bedecked with diamonds

कपाटिमत् = were the doors,

शिखरेषु इन्द्र नीलेषु = on the domes were sapphires.

हेमकुम्भैः अधिश्रितम् = Gold pinnacles crowned, the domes.

3-24-19

चक्षुष्मत्पद्मरागाद्यैर्वज्रभित्तिषु निर्मितैः ।
जुष्टं विचित्र वैतानैर्महार्हैर्हेमतोरणैः ॥ १९ ॥

चक्षुष्मन्तोदीप्तिमन्तः पद्मरागाद्यामणयः विचित्राणां वितानानां समूहैः॥

भित्तिषु = On the walls,

पद्मरागाद्यैः वज्र = there were the choicest rubies and diamonds.

निर्मितैः = set splendidly

विचित्र वैतानैः = various canopies

महार्हैः हेमतोरणैः = and were of greatly valuable gates of gold.

3-24-20

हंसपारवतव्रातैस्तत्र तत्र निकूजितम् ।
कृत्रिमान् मन्यमानैः स्वानधिरुह्याधिरुह्य च ॥ २० ॥

कृत्रिमान् शोभार्थं कृतान् स्वान् अकृत्रिमान् मन्यमानैः ॥

Further in the Vimāna house, by the artisans, Haṁsa birds, pigeons were done in a most supreme way and that would absorb the minds of the persons who see them.

On seeing them, the real haṁsa and pigeons - birds came there and were making their attractive sounds. The Vimāna was filled up with such covetable sounds.

Here and there तत्र तत्र in that place पारवतः व्रातैः there were multitudes of pigeons.

कृत्रिमान् = they were artificial.

मन्यमानैः स्वान् = but real birds were thinking that, they were belonging to their own kind.

अधिरुह्य अधिरुह्य निजकूजितम् च = rising repeatedly vibrated with the sounds of these birds.

ननु कृत्रिमानां तत्राप्रसक्तिरित्यतः, प्रसक्तिं दर्शयन् कृत्रिमानित्येत- व्याख्याति 'कृत्रिमानिति' ॥ तथा च कृत्रिमान् शोभार्थं कृतान् हंसादीन् स्वान् ज्ञातीन् मन्यमानैः इति व्याख्येयमिति भावः ॥

3-24-21

विहारस्थानशयन संवेश प्राङ्गणाजिरैः ।
यथोपजोषं रचितैर्विस्मापनमिवात्मनः ॥ २१ ॥

शयननिवेशनं संवेशः प्राङ्गणं गृहपूर्व भूमिरजिरं गृहबाहसंस्कृत भूमिः यथोपजोषं यथासुखम् ॥

Further there were private apartments, for taking rest and enjoyment. There were front Varāṇḍahs, drawing rooms and back yard, there were supreme gardens. How a person should attain maximum happiness, all those items were present in the Vimāna. On seeing this, Devahūti was about to forget herself.

विहारस्थानं क्रीडाप्रदेशो विश्रामः शयन गृहम्। संवेश उपभोगस्थानं प्राङ्गणं गृहद्बहिरजिरं प्राकाराद्बहिर्यथापजोषं यथा सुखम् ।। आत्मनः स्वस्यापि विस्मयकरमिव स्थितम्।।

A great devotee like Kardama Muni exhibited such opulence by his Yogic power at the request of his wife Devahūti. But when the opulence was produced, he himself could not withstand, how such manifestations could be possible. When a yogi's power is exhibited, the yogi himself is sometimes astonished and that is the wealth of yoga by meditating on Śrī Hari.

3-24-22

ईदृग् गृहं तत् पश्यन्तीं नातिप्रीतेन चेतसा।
सर्वभूताशयाभिज्ञः प्रावोचत् कर्दमः स्वयम् ।। २२ ।।

परिचारिकभावान्नातिप्रीतेन सर्वभूतानामाशयमभिप्रायं भितो जानातीति सर्वभूताशयाभिज्ञः ।।

ईदृग् गृहं तत् पश्यन्तीं चेतसा नाति प्रीतेन = When Devahūti saw such gigantic opulent palace, she was with a displeased heart,

सर्वभूताशयाभिज्ञः कर्दमः = Kardama Maharṣi could understand her feelings because, he could study and understand the heart of any one.

स्वयम् प्रावोचत् = Thus he personally addressed his wife as follows.

मलिन देहत्वात् परिचारिकाभावाच्च नाति प्रीतेनेति - (यादुपत्यम्) = Since Devahūti was very weak and also in the absence of servants, to manage such a great mansion, it would be impossible and so she was not much pleased in the heart.

सर्वभूताशयाभिज्ञः - is a very important quality described to the holy sage Kardama. By his yogic power, he was able to understand the minds of all. (those inferior in swabhāva to him).

3-24-23

निमज्जास्मिन् ह्रदे भीरु विमानमिदमारुह ।
इदं शुक्लकृतं तीर्थमाशिषामापये नृणाम् ॥ २३ ॥

आशिषां शुभनामापये प्रापये । एवं विधे ह्रदे तीर्थे ॥

भीरु = Oh fearful one ! you look very much afraid.

अस्मिन् ह्रदे निमज्जा = First bathe in this **Lake Bindu-Sarovara.**

शुक्लकृतं = which was created by **Paramātmā - Śukla-Śrī Viṣṇu,**

तीर्थं आशिषां नृणां आपये = and this can grant all the desires of a human being.

इदं विमानं आरुह = Then mount this Vimāna.

Kardama told Devahūti, that he was fully aware of anxiety in the mind. So he first suggested to have a sacred bath in the sarovara which was created by Paramātmā, Śrī Hari by name Śukla. This was created in order to satisfy and fulfill the desires in the minds of the devotees. After that holy bath, you mount on this chariot.

It is a great tradition as per śāstras that when a pilgrimage is undertaken, a bath at the holy Tīrtha available has to be made. For example,

(1) Bath in Candra Puṣkarṇi and Kāverī River - at Śrīraṅgam.

(2) Bath in Swāmi Puṣkarṇi - at Tirupati Hills.

(3) Bath in River Yamunā - at Bṛndāvan.

(4) Bath in Gaṅgā - at Haridwār.

(5) Bath in Gaṅgā - at Prayāga.

तीर्थं आशिषं यापकम् refer to the fulfillment of desires by bathing in a place of pilgrimage and this Bindu Sarovara bath, will fulfill all the desires and would grant ultimately Mokṣa, as shown in the case of Devahūti.

3-24-24

सा तद् भर्तुः समादाय वचः कुवलयेक्षणा ।
सरजं बिभ्रती वासो वेणीभूतांश्च मूर्धजान् ॥ २४ ॥

सरसं धूलिधूसरम् ॥

सा तद् भर्तुः वचः समादाय = Devahūti accepted the order of her husband - Kardama.

कुवलयेक्षणा = She was having eyes like Lotus flowers.

सरजं बिभ्रती वासः = She was wearing dirty clothes.

वेणीभूतं च मूर्धजान् = the blocks of matted hair on her head.

So she did not look attractive.

Devahūti's hair remained uncombed for many years and so it had become complicated tangles. This shows that the virtuous woman neglected her bodily dress and comforts and was engaged in the sevā of her husband Kardama.

कुवलयेक्षणा = She had eyes very attractive like Lotus - suggest that she was very beautiful by nature, though she did not decorate herself.

3-24-25

अङ्गं च मलपङ्केन सञ्छन्नं शबलस्तनम् ।
आविवेश सरस्वत्याः सरः शिवजलाशयम् ॥ २५ ॥

मलेन किट्टेन दृढबद्धेन पङ्केन कर्दमेन कल्मषेण वा शबलौ कृष्णपाण्डुरौ स्तनौ यस्मिंस्तत्तया तत् सरस्वत्याः सरो ह्रदं शिवानां जलानां आशयं स्थानम् ॥

अगं च मलपङ्केन सञ्छन्नं = The deha of Devahūti was covered with dirt.

स्तनम् शबल = her breasts were discoloured.

सरस्वत्याः सरः शिव जल आशयम् आविवेश = She entered the lake of River Saraswatī which was sacred containing such holy waters.

The holy deha of Devahūti was like that with all dirt and changed colour, because she was immersed in deep meditation and pati sevā. Then as per the orders of Kardama, she took holy bath in the holy waters of Saraswati in the middle of the **Bindu Sarovara** is found. She knew about the sacred Tīrtha, but she was waiting for the orders of Kardama to have holy bath in it.

3-24-26

सान्तः सरसि वेश्मस्थाः शतानि दश कन्यकाः ।
सर्वाः कैशोरवयसो ददर्शोत्पलगन्धयः ॥ २६ ॥

ह्रदं प्रविश्य किं अकरोत् इति अत्र आह सान्त सरसीति ॥

Devahūti when she entered the sarovara for a bath, what happend there, is explained.

सा अन्तः सरसि = Devahūti inside the **Bindu Sarovara,**

वेश्मस्थाः ददर्श = Saw a house

शतानि धशकन्यकाः = in which one thousand girls,

सर्वाः कैशोरवयसः = all very very young in age, prime youth.

उत्पलगन्धयः = and were fragrant like Lotuses.

When Devahūti entered the Sarovara, she saw a splendid and attractive mandira there. She also saw in that mandira one thousand young girls. They were all of prime youth. There were all with splendid odour like Lotuses.

वेश्म गृहं तत्रस्थिताः दश शतानि सहस्रम् । कैशोरवयसः षोडशवर्षवयसः

They were all of sixteen years old (That is why in English it is said as "sweet sixteen")

उत्पलगन्धवत् गन्धो यासां ता उत्पलगन्धयः ॥

3-24-27

तां दृष्ट्वा सहसोत्थाय प्रोचुः प्राञ्जलयः स्त्रियः ।
वयं कर्मकरीस्तुभ्यं शाधिनः करवाम किम् ॥ २७ ॥

पथि तृणदर्शनवदतेद्दर्शनेन किमस्याः प्रयोजनमिति तत्राह तां दृष्ट्वेति । अनेन अभ्युत्थान प्रणाम सम्भाषणादि प्रयोजनमुक्तं भवति कर्मकरीः कर्मकर्यः शाधि अनुशासनं कुरु ॥

तं दृष्ट्वा = On seeing Devahūti

सहसा उत्थाय = they stood up suddenly,

प्राञ्जलयः स्त्रियः = those girls with folded hands in respect,

प्रोचुः = submitted to her.

वयं कर्मकरीः तुभ्यं = we are maid servants, for you.

नः किम् करवाम = For you, what we can do, please tell.

While Devahūti was thinking of what to do in that great palace in her dirty clothes, there were at once, by the yogic powers of Kardama Muni, one thousand maid servants prepared to serve her. They appeared before Devahūti in the water and presented themselves, simply awaiting her orders.

Devotees can easily imagine the yogic power of the Great Kardama Maharṣi. **All these happen because of his great devotion towards Lord Śrī Viṣṇu.**

3-24-28

स्नानेन तां महार्हेण स्नापयित्वा मनस्विनीम् ।
दुकूले निर्मले नूत्ने ददुरस्यै च मानद ॥ २८ ॥

कीदृशं परिचारकर्माकुर्वन्निति तत्राह **स्नानेनेति** ॥ महात्मा राज्ञ्या अर्हेण योग्येन मनस्विनीं प्रसन्नमनसं नूत्ने नूतने ॥

When a person is proceeding in a great path, what is the use of a small stick on the way - what is the use for him ? Like this, what is the use for great Devahūti by seeing these thousand young girls ? This is explained as :-

When they saw Devahūti, they all stood up with folded hands and said "Oh mother ! we are all your servants. Please order to us whatever to be done, which we shall carry out happily."

Now here it is explained, the manner in which they did sevā to mother Devahūti.

All the girls with smiling face and happy mind applied good scented oil to her body and then saw with good and agreeable hot water oil bath to her. Oh Vidura ! respectful Vidura, then they all brought two silk clothes which were pure and attractive.

मानद = referring to Vidura. Another version.

मानदाः = respectful girls.

3-24-29

भूषणानि परार्ध्यानि वरीयांसि द्युमन्ति च ।
अन्नं सर्वगुणोपेतं पानं चैवात्मतासवम् ॥ २९ ॥

वरीयांसि वरणीयतमानि द्युमन्ति कान्तिमन्ति सर्वगुणैः भक्ष्यभोज्य चोष्यलेह्यलक्षणैरुपेतं मधुरादि षड्गुणोपेतं वा अमृतवत्स्वादुमद्यं यस्मिंस्तदमृतासवम् ॥

Further, for Devahūti they gave very good ornaments which were glittering like lightning and desired by many.. They also gave very precious food and eatables. They gave very good paramānna with all sweetness and other delicious items.

They also gave different kinds of vegetables and their juice etc. They also gave the six kinds of rasa anna to her. They also gave drinks equivalent to Nectar.

असवम् = is an āyurvedic medical preparation, but it is not all liquor. It is especially made from drugs and is meant to improve metabolism for the healthy condition of the deha hence known as 'madhu' - but not liquor which is totally pohibited in Vedas.

पर - अर्घ्यानि = With most valuable ornaments,

वरीयांसि द्युमन्ति च = they were excellent and splendid.

अन्नं सर्वगुण उपेतं = food with all good qualities contained

पानं = beverages

च एव अमृत आसवं = and also sweet āsavam drink was also given by them to Devahūti.

3-24-30

अथादर्शे स्वमात्मानं स्रग्विणं विरजाम्बरम् ।
विरजं कृतस्वस्त्ययनं कन्याभिर्बहुमानितम्।। ३० ।।

"कुलस्त्रीतु शिरः स्नानमुत्सवे स्नातु तैलतः ।
वारेवापैतृके कर्मण्यन्यदा कण्ठसांलवा ।।"

इति स्मार्ताः ।।

भर्तृसान्निध्याभावे शरीरशृङ्गारेण किं तत्र वक्ति अथेति । आदर्शे दर्पणे आत्मानं शरीरं विरजं निर्मलं कृतस्वस्त्ययनं दासीभिः कृताशीर्वचनम् ।।

After the bhojana was over. Devhūti received the betelnut and leaves - Tāmbūla. Then she saw herself in the mirror placed. The pratibimba was so pure and beautiful without any dirt, due to the sevā submitted by those servant girls with great respect.

अथ = Then

आदर्शे = in the mirror

आत्मानं = her own reflection

स्रग्विणं = with garland adorned

विरत अम्बरम् = unsullied robes was seen

कृत स्वस्त्ययनं = decorated with auspicious marks

कन्याभिः बहुमानितम् = by the maids who served respectfully.

Such clean, pure and beautiful deha of her, decorated fully was seen by herself. .

3-24-31

स्नातं कृतशिरः स्नानं सर्वाभरणभूषितम् ।
निष्कग्रीवं वलयिनं कूजत्काञ्चनूपुरम् ।। ३१ ।।

In the case of Sumaṅgali women, they should apply oil to the head and take bath when there are festivals or on the days of Pitṛ-kārya performed in the house. On other days, they should take bath upto the neck only कण्ठस्नान. This has been found in the smṛtis.

Following this smṛti, Devahūti had शिरःस्नान and decorated with all ornaments. Had chains and garlands round the neck. On the hands, she had diamond bangles and in the legs she had golden ankle bells making splendid musical sounds.

कृत शिरः स्नानं = Devahūti had bathed including the head.

सर्व आभरण भूषितम् = She was decorated with ornaments all over.

निष्क ग्रीवं = She had a gold necklace with a locket on the neck.

वलयिनं = She had bangles.

कूजत् काञ्चन नूपुरम् = She had tinkling ankle bells made of gold.

(When a woman take an ordinary bath it is called as "Mala-snāna.' When she takes a full bath, including the head, it is called 'Śirah-snāna.'

3-24-32

श्रोण्योरध्य स्तया काञ्चयाकाञ्चन्या बहुरत्नया ।
हारेण च महार्हेण रुचकेन च भूषितम् ॥ ३२ ॥

पूर्वपश्चिम भागापेक्षया श्रोण्योरिति रुचकेन त्वत्ताकारेण कण्ठाभरणेन ।

श्रोण्योः अध्यस्तया = On her hips she wore

काञ्चया काञ्चन्या = a gridle made of gold.

बहुरत्नया = It was decorated with numerous jewels, ratnas.

महार्हेण च हरिण = precious pearl necklace,

रचकेन च भूषितम् = and auspicious substances, she was adorned.

Auspicious substances include Saffron, Kuṁkuma and Sandalwood pulp. Before taking a bath, there are other auspicious substances, such as turmeric mixed with mustard oil, which are smeared all over the body.

3-24-33

सुभ्रुवा सुदता श्लक्ष्णस्निग्धापाङ्गेन चक्षुषा ।
पद्मकोशस्पृधा नीलैरलकैश्च लसन्मुखम् ॥ ३३ ॥

सुभ्रुवादिभिश्च लसत् चकासत् सुखं यस्मिंस्तत् तथोक्तम् ।

सुभ्रवा = She had charming eye-brows.

सुदता = had beautiful teeth.

श्लक्षण स्निग्ध अपाङ्गेन चक्षुषा = Her eyes, distinguished by lovely moist corners.

पद्मकेश स्पृधा = they defeated the beauty of Lotus buds.

नीलैः अलकैः च लसत् मुखम् = Her face was surrounded by dark curling tresses.

When the divine women have beauty, their proportionate to their jñānam. Devahūti is undoubtedly a divine woman, for the following few reasons -

(1) She was the daughter of Great first Swāyaṁbhuva Manu, Emperor cum saint.

(2) She had a splendid brother by name Priyavrata.

(3) She had a splendid brother by name Uttānapāda.

(4) She had a virtuous mother by name Śatarūpā etc.

(5) Finally, the most important one is that, **Paramātmā Kapila took Avatāra in Her.** This is a conclusive proof that she was a great jñānin and so only, her beauty is narrated in these verses.

यासां रूपं गुणाः तासां भवत्याद्या इति निश्चयः (निर्णयः २-३८)

3-24-34

यदा सस्मार ऋषभमृषीणां दयितं पतिम् ।
तत्र चास्ते सह स्त्रीभिर्यत्रास्ते स प्रजापतिः ॥ ३४ ॥

ऋषभ ऋषीणां = Kardama was supreme among the saints.

दयितं पतिम् = He was the dear husband

यदा सस्मार = When she thought of him,

तत्र स्त्रीभिः यत्र ते स प्रजापतिः च आस्ते = Then immediately, along with all the maid servants, she appeared where he was present.

एवं विद्यमात्मानं दृष्ट्वा, यदा ऋषीणाम् ऋषभं दयितं श्रेष्ठं पतिं पतिसमीप इदं सर्वं शोभते इति सस्मार, ततः तदा स प्रजापतिः यत्रास्ते स्वयं च ताभिः स्त्रीभिः सह तत्रैवास्त इत्यन्वयः ॥

When Devahūti saw herself with all such beauty and decorated with all precious ornaments, she thought in her mind, that all such beauty and ornaments will have the meaning and would be proper, if she be in the company of her great husband Kardama. Then immediately she saw that she was standing before that Maharṣi with all her maid servants.

When Kardama asked Devahūti to enter the lake, there she saw the maid servants, and they took care of her. Everything was done within the water, and as soon as she thought of her beloved husband, Kardama, she was brought before him without delay. This is the power of a perfect Yogi like Kardama.

3-24-35

भर्तुः पुरस्तादात्मानं स्त्रीसहस्रवृतं तदा ।
निशाम्य तद्योगगतिं संशयं प्रत्यपद्यत ॥ ३५ ॥

सदाभर्तुः पुरस्तात् स्थितं स्त्री सहस्रैश्च वृतं आत्मानमद्राक्षीत्तदा तस्य कर्दमस्य योगगतिं भगवध्यानकालं निशाम्य किमिदं चित्रमिति संशयं विस्मयं प्रत्यपद्यत न तु कोटिद्वयावलम्बिविकल्पं प्रागेव निश्चायक धर्मदर्शनादित्यर्थः ।

When Devahūti in the Mandira inside the Tank thought of her husband Kardama, then immediately she saw that she was standing with those thousand maid servants before her husband Yogi Kardama Maharṣi. How much wonderful this happening ! All these are attributable to the Yogic power of that Mahān Kardama. The śabda संशयं found in the śloka means 'wonderful' only. But not as meaning 'doubtful.' This is because earlier to this, Devahūti had oil bath and good eatables etc inside the sarovara. There was no doubt. This and She was definite of all the happening. Hence 'Saṁśaya' here means only "most wonderful."

पुरस्तात् भर्तुः = in the presence of her husband,

आत्मानं स्त्रीसहस्रं वृतं = surrounded by thousand maid servants,

निशाम्य = she saw her

तदा तद्योगगतिं = and the power of Yoga of her husband Kardama,

संशयं प्रत्यपद्यत = she was totally amazed.

3-24-36

स तां कृतमलस्नानां विभ्राजन्तीमपूर्ववत् ।
आत्मनो बिभ्रतीं रूपं संवीतरुचिरस्तनम् ॥ ३६ ॥

सः तां कृत-मल-स्नानां विभ्राजन्तीं = Kardama Maharśi saw her bathed clean and was shining forth.

अपूर्ववत् = This was unprecedented.

आत्मनः विभ्रतीं रूपं = She had her own natural beauty

संवीत रुचिर स्तनम् = she girdled charming with breasts.

Kardama ṛṣi saw Devahūti who had totally cleaned her body from all dirt. She had oil bath also, auspicious bath. Hence she was shining in a special manner. She was having very attractive body fit for a woman.

अर्थक्रियायोग्यत्वात् न विकल्पापर पर्यायः संशयोऽभूत् ॥ किन्तु विस्मय एवेति भावेन व्यवाययज्ञोपक्रमं वक्ति स तामिति ॥

3-24-37

विद्याधरीसहस्रेण सेव्यमानं सुवाससम् ।
जातभावो विमानं तदारोहयदमित्रहन् ॥ ३७ ॥

जातभावः प्रादुर्भूतव्यवायलीलारम्भः ।

विद्याधरीसहस्रेण सेव्यमानां = By thousand Gandharva girls,

सु-वाससम् = Devahūti was dressed with excellent clothes.

विमानं जातभावः तत् आरोहयत् = Struck with fondness, he put her on board of the aerial vimāna.

अमित्रहन् = Oh destroyer of enemy ! (Vidura)

Devahūti was dressed with fine clothes aided and served by a thousand gandharva girls.

Kardama thought that this sacred woman Devahūti has to be

given pleasure and he put in the aerial vimāna, Devahūti as well as all Gandharva girls to serve her.

3-24-38

तस्मिंन्नलुप्तमहिमा प्रिययानषक्तो
विद्याधरीभिरुपचीर्णवपुर्विमाने ।
बभ्राज उत्कचक उद्गुणपान-
वीच्य स्ताराभिरावृत इवोडुपतिर्नभस्स्थः ॥ ३८ ॥

Though seemingly attached to his beloved consort while served by the Gandharva girls, the sage Kardama did not lose his glory.

अलुप्त महिमा ।

In the aerial mansion Kardama Muni with his consort alone as charmingly as the Moon in the midst of the stars in the sky, which causes rows of lilies to open in ponds at night.

कुमुद्गणवान् अपीच्य ताराभिः आवृतः उुपतिः इव नभस्थः ।

3-24-39

तेनाष्ट लोकपविहार कुलाचलेन्द्र-
द्रोणाष्वनङ्गसखमारुत सौभगासु ।
सिद्धैर्नुतो द्युधुनिपातशिवस्वनासु
रेमे चिरं धनदवल्ललनावरूथी ॥ ३९ ॥

In that aerial mansion, he travelled to the pleasure valleys of Mount Meru. They were rendered all the more beautiful by cool, gentle, fragrant breezes that stimulated passion.

In these valleys, the treasurer of gods, Kubera, surrounded by beautiful women and praised by the siddhas, generally enjoys pleasure. Kardama Muni also, surrounded by the beautiful

damsels and his wife, went there and enjoyed for many manty years. His indulgence in such activities was praised by many many siddhas, beings who have attained perfection, because it was intended to produce good progeny for the good of universal affairs.

That Kardama ṛṣi 'उद्गुणपानवीच्यःअ' always with out fail was meditating on the Supreme qualities of Śrī Hari.

Hence उत्कचकः - पद्मपत्रमिवाम्भसा just like water on the Lotus leaf/petal by all these Vihāra, no defects leaving his Bhakti towards Bhagawān and hence it is stated as 'अलुप्तमहिमा'. His Tapomahimā never came down and he was an aparokṣa jñnin. Hence Kardama was glittering like the Moon in the sky, surrounded by stars.

कुमुद्गणवान् अपीच्य ताराभिः आवृतः उडुपतिः इव नभस्थः ।

3-24-40

वैस्रम्भके सुरवने नन्दने पुण्यभद्रके ।
मानसे चैत्ररथ्ये च स रेमे रामया सह ॥ ४० ॥

Further, where they travelled in the gardens, mountains which had very good odour, are narrated.

इदानीं सौरभ्यं ध्वनयति वैस्रम्भके सुरवन इति ॥

वैश्रम्भके = In the garden by name Vaiśraṁbhaka,

सुरवने = in Suravana

नन्दने = in Nandana

पुष्पभद्रके = in Puṣpabhadraka,

मानसे = by the Mānasa Sarovara Lake

चैत्ररथ्ये च = in Caitrarathya also,

सः रामया रेमे = Kardama enjoyed by his wife,

रतः = he satisfied her.

3-24-41

भ्रजिष्णुना विमानेन कामगेन महीयसा ।
वैमानिकानत्यशेत चरन् लोकान् यथानिलः ॥ ४१ ॥

इतरेषां वैमानिकानां विमानानां स्वाधिकृतेष्वेव प्रदेशेषु सञ्चारादस्य विमानस्य विशेषभावादयं सर्वातिशयीत्याह - भ्राजिष्णुनेति ॥

विमानेन चरन्तीति वैमानिकाः तान् ॥

For the Vimānas belonging to Devatās, they have power and sanction to fly over the regions in which they have control and one in their jusdiction and power. But in the case of Kardama, for that Vimāna, there was no such restriction on territorial basis. Hence Vimāna is superior and supreme compared to other Vimānas.

By sitting in that Vimāna, whatever desire that Kardama had, the same place would be reached. There is no restriction. That Vimāna was glittering like lightning. Śrī Vāyu Deva is not bound by any restriction in respect of travel and place of travel, like that for Kardama Maharṣi, by his anugraha, there was no such restriction and so in this regard he was exceeding many devatās, gandharvas.

भ्राजिष्णुना विमानेन कामगेन = With the Vimāna which flow according to his desire, it was splendid.

महीयसा वैमानिकान् अत्यशेत = It was very great. So Kardama surpassed to demi gods in their Vimānas.

चरन् लोकान् यथा अनिलः = Travelling was like the air through the planets, without restriction.

3-24-42

किं दुरापादनं तेषां पुंसामुद्दामचेतसाम् ।
यैराश्रितस्तीर्थपदश्चरणो व्यसनात्ययः ॥ ४२ ॥

एतदैश्वर्यं न स्वनियतं श्रीनारायणप्रसादाय तमित्याशयेनाह किं दुरापादनमिति ॥ उद्दाम चेतसामगाधबुद्धीनां शुद्धजलं गङ्गा पदोः यस्य स तीर्थपात्तस्य ॥

These mahimās acquired by Kardama are not due to his merits. But the same was earned by the Prasāda of Śrīman Nārāyaṇa. Hence it is said ; Oh Vidura ! All the miseries would be eraced by Śrī Hari's Pādas who is mainly and worshippable in a most important manner. Or the Supreme Gaṅgā which makes pure and virtuous all the Tīrthas in the world, which start from Śrī Hari's Pādas. When such Pādas are taken as the main refuge by a person who has deep intelligence, for such great puruṣa what is there which is not available or achieved ? (Everything would be achieved by such devotee of Śrī Hari).

किं दुरापादनं तेषां पुंसां उद्दाम चेतसाम् ? = What is difficult to achieve for determined men ?

यैः आश्रितः तीर्थपदचरणः व्यसन अत्ययः = Who have taken refuge-shelter in the Pādas of the Supreme Being Śrī Hari, which vanquish all dangers.

So 'Bhagawat Prasāda' is a sine-qua-non and most important as stated in the sūtras.

३-३-५४ ॥ परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ॥

3-24-43

प्रेक्षयित्वा भुवो गोलं पत्न्यै यावान् स्वसंस्थया ।
बह्वाश्चर्यं महायोगी स्वाश्रमाय न्यवर्तत ॥ ४३ ॥

बह्वाश्चर्यात् भूगोलकादधिकैश्वर्यातिशयः स्वाश्रम इति भावेन ततः तस्य निवृतिं वक्ति प्रेक्षयित्वेति स्वसंस्थया स्वसमाव्या यावांस्तावत्प्रदेशोपेतं भूगोलकं भूमण्डलम् ॥

In the Bhū-maṇḍala there are several wonderful factors, but compared to them, the āśrama of the great Maharṣi Kardama, contains much more than them, and he brought his wife Devahūti to his āśrama back.

गोलं भुवः प्रेक्षयित्वा = After showing the globe of the universe,

पत्न्यै = to his wife

यावान् स्वसंस्थया = as much with its arrangements,

बह्वाश्चर्यं = which had many wonderful delights,

महायोगि स्व आश्रमाय न्यवर्तत = that great Mahāyogi Kardama Muni, returned to his own hermitage.

बह्वाश्चर्यं = "Many wonderful things".

This indicates that the different planets are distributed all over the universe in the eight directions. Each and every one of them is beautiful.

Each planet has its particular climate, influences and particular types of inhabitants and is completely equipped with everything, including the beauty of the seasons. Under Brahma-samhitā, it is stated 'Vibhūti-bhinnam' on each and every planet, there are different opulences. All such wonders were enjoyed by Kardama and Devahūti.

3-24-44

विभज्य नवधात्मानं मानवीं सुरतोत्सुकाम् ।
रामां निरमयन् रेमे वर्षपूगान् मुहूर्तवत् ॥ ४४ ॥

बिन्दुसरः स्वाश्रमं प्राप्य, किमकार्षीत् कर्दम इति तत्राह **'विभज्येति'** ।

महायोगित्वात् बहुशरीरग्रहणसमर्थः कर्दम आत्मानं स्वं नवधा विभज्य, योगशक्त्या नवसङ्ख्या विशिष्टानि शरीराणि गृहीत्वा, सुरतोत्सुकां

मानुषपतिकामुकीं मानवीं मनुपुत्रीं रामामपि तावद्रूपवतीं नितरां रमयन् वात्स्यायनोक्तविधिना वर्षपूगान् मुहूर्तवत् रेमे इत्यन्वयः ॥

That Kardama reached his āśrama at **Bindu Sarovara** and then what he did, is explained here. Since Kardama Maharṣi was a very great virtuous yogi, he assumed by his capacity Nine bodies separately. Just like human beings, enjoyment was desired by the daughter of Manu. By his capacity and power, he bestowed Nine Rūpas to his wife Devahūti also. He enjoyed with that Devahūti for many many years, which passed just like a moment.

आत्मानं नवधा विभज्य = Kardama Muni divided himself into Nine personalities,

मानवीं सुरत उत्सुकाम् = that daughter of Manu - Devahūti was desirous of enjoyment.

रामां निरमयन् रेमे = to his wife, he gave pleasure and enjoyed.

वर्ष-पूगान् = Many years had lapsed,

मुहूर्तवत् = but it appeared like a moment.

3-24-45

तस्मिन् विमान उत्कृष्टां शय्यां रतिकरीं श्रिता।
न चाबुद्धयत तं कालं पत्यापीच्येन सङ्गता ॥ ४५ ॥

तृतीयपुरुषार्थानुभव ईदृगिति व्यनक्ति तस्मिन्निति मसृणत्वाद्रतिकरीं यो बहुतिथः तं कालम् ॥

The third Puruṣārtha is called 'Kāma' and its experience has been shown by the sacred couple. In that most beautiful Vimāna, the bed was so soft and was very conducive and proper for the couple for enjoyment. In that cot and bed, Devahūti was just sixteen years and was embraced by her sacred husband Kardama. They could not feel the experience of the running of time.

"प्राप्तषोडशवर्षः सन्नापीच्य इति कथ्यते" इति अभिधानम् ॥

तस्मिन् विमान उत्कृष्टां = In that excellent Vimāna a bed so soft was there.

अपीच्येन पत्या = On it, they enjoyed mutual happiness

अपीच्येन पत्या = with her most handsome husband,

तं कालं न च अबुध्यत = could not realize how much time was passing..

3-24-46

एवं योगानुभावेन दम्पत्यो रममाणयोः ।
शतं व्यतीयुः शरदः कामलालसयोर्मनाक् ॥ ४६ ॥

इदानीं कालं सङ्ख्याति एवमिति शरदो वत्सराः व्यतीयुरतिक्रान्ताः कामलालसयोश्चन्द्रोदये वर्धमान समुद्रतरङ्गवद्विषयभोगाभिलापयोः ॥

Now the time factor involved in their enjoyment of the couple is described. Like by the capacity and power those couple Devahūti and Kardama Maharṣi were in enjoyment. Just like by the rising of the Moon, the waves in the sea rise up and increase in their capacity and size, like that they enjoyed for one hundred years.

एवं योगानुभावेन = Like this, by virtue of mystic powers,

दम्पत्योः रममाणयोः शतं व्यतीयुः = the enjoyment of the couple extended for one hundred years.

शरदः कामलालसयोः मनाक् = by their enjoyment, it appeared as a short time only, for them.

3-24-47

तस्यामधत्त रेतस्तां भावयन्नात्मनात्मवित् ।
नवधा विधाय रूपं सत्यसङ्कल्पवित् विभुः ॥ ४७ ॥

सुरतफलितमाह तस्यामिति आत्मवित्वं विवृणोति सत्येति सत्यसङ्कल्पो हरिः तं सत्य सङ्कल्पत्वादि गुणविशिष्टत्वेन वेत्तीति येन यो गुणो हरावुपसंह्रियते स तद्गुणविशिष्टो भवतीति न्यायात्स्वयमपि सत्यसङ्कल्पः स्वं स्वरूपं नवधा भावयन् तस्यां गर्भलक्षणं रेत आधत्तेत्यन्वयः योगशक्त्या नवसुस्वस्य व्याप्ति सामर्थ्यं सूचयति 'विभुः' इतिच अर्धमात्मन इति पाठे आत्मनोर्ध पत्नीं भावयन्नित्यर्थः "अर्धोवा एष आत्मनोयत्पत्नी"ति श्रुतिः ॥

Here the result of their enjoyment is narrated. Kardama ṛṣi was aware of the secrets of Bhagawān Śrī Hari. Bhagawān alone is Satya Saṅkalpa, he also got that attribute as per his status. **तं यथा यथा उपासते, तं तथैव भवति इति न्यायेन** । That great Kardama took nine dehas, for that Devahūti also, nine dehas were bestowed. In all the nine bodies of her, Kardama placed his vīrya. The śabda 'Vibhu' in the śloka is important which proves that by the yoga śakti of Kardama, all had happened.

तस्यां रेतः आधत्तः = in her, Kardama placed his vīrya.

तां भावयन् आत्मना आत्मवित् = He regarded her as half of his body

नेधा विधाय = he divided his body into nine forms,

रूपं स्वं सर्वसङ्कल्पवित् विभुः = and that Kardama was the knower of everyone's heart, he impregnated Devahūti. With nine discharges of Vīrya.

3-24-48

ततस्ताः सुषुवे सद्यो देवहूतिः स्त्रियः प्रजाः ।
सर्वास्ताश्चारु सर्वाङ्ग्यो लोहितोत्पलगन्धयः ॥ ४८ ॥

शुक्लेन हरिणा ऋषय आधास्यंस्तेज आत्मन "इत्यादावभिहितत्वादाहितः स गर्भः स्त्रीलिङ्ग इति निश्चितेपि कतिषु कालावयवेषु गतेषु सा किमसूतेति तत्राह तत इति ॥ सद्य इत्यनेन निरस्यति कतिष्विति शङ्काम् ॥

(नवधा प्रसविष्यति - वीर्ये त्वदीये ऋषय आधास्यन्ति)

अतः सा सुषुवे = Then she gave birth

सद्यः = on the same day.

स्त्रियः प्रजाः सर्वाः = All were female only.

ताः चारुसर्वाङ्ग्यो: = All of them (Nine daughters) were charming in every limb.

लोहित उत्पल गन्धयः = They were all red like Lotus and were very fragrant.

By this devotees can easily follow that the enjoyment of the couple Devahūti and Kardama was highly divine and virtuous in nature and has no comparison with the worldly enjoyment of couples. That was the case of divine enjoyment, as per the Desire and Mandate of Śuklarūpi Bhagawān.

3-24-49

पतिं सा प्रव्रजिष्यन्तं तदा लक्ष्योशती सती ।
स्मयमाना विक्लवेन हृदयेन विदूयता ॥ ४९ ॥

महतां यदुत्तरं कार्यं तत्प्रार्थनापूर्वकं कर्तव्यं इत्यतः देवहूतिः पुत्रीणां दानं पुत्रं च पतिं प्रार्थयते पतिमिति प्रव्रजिष्यन्तं सन्यासं कर्तुं इच्छन्तं आलक्ष्य विषयारागादि लक्षणेन ज्ञात्वा, उशती पुत्रं कामयमानाऽत एव स्मयमाना विषयाभिलाषिणीवात्मानं दर्शयन्ती उत्पस्यमानभर्तृ विरहजेन विक्लवेन ॥४९॥

Great people when they have to do some kārya in future, the same will be done, by the request made by some else. This is the general rule. Hence Devahūti submitted that, the daughters should be handed over to proper persons and also she should have the fortune of getting a son for her. Devahūti knew that her husband wished to have sannyāsa āśrama, and she had a desire for a son and so she acted as though still she was interested in enjoyment, came before Kardama Maharṣi for donation of a sacred son.

प्रव्रजिष्यन्तं पतिं सा आलक्ष्य = Devahūti saw her husband was going to leave home.

तदा बहिः उशती स्मयमाना = At that time, that beautiful Devahūti was outwardly smiling,

विक्लवेन हृदयेन विदूयता = but she was agitated and had distressed in the heart.

3-24-50

लिखन्त्यधोमुखी भूमिं पदा नखमणिश्रिया ।
उवाच ललितां वाचं निरुध्याश्रुकलां शनैः ॥ ५० ॥

विषयाभिलाषं व्यनक्ति लिखन्तीति नखा एव मणयः नखमणयः तेषां पादाङ्गुष्ठेन भूमिमुल्लिखन्तीति वात्स्यायन प्रसिद्धमिति सूचयति ॥

At that time, Devahūti put her face down; she had nails in the legs like ratnas and by them she was writing on the Earth; she compulsarily hid her tears; then towards her husband in slow and low tone, began to speak.

अधो मुखी = Devahūti bent her head down,

भूमिं पदा नखमणिश्रिया लिखन्ति = she scratched the ground with her foot, which was radiant with the luster of her gem like nails.

वाचं ललितां शनैः उवाच = Charming Devahūti spoke these words slowly.

अश्रुकलां निरुध्य = She suppressed her tears.

When a woman scratches the ground with her foot, it is a sign that her mind is very much disturbed. For example when Lord Śrī Kṛṣṇa asked the gopies to return to their homes, they scratched the ground because their minds were disturbed.

3-24-51

सर्वं तद्भगवान् मह्यमुपोवाह प्रतिश्रुतम् ।
अथापि मे प्रपन्नाया अभयं दातुमर्हसि ॥ ५१ ॥

किमाहेति वृत्तमनुवदति सर्वमिति उपोवाहोप चकार अथ किं तत्राह अथापीति अभयमभयलक्षणं पुत्रम् ॥

What was the talk by Devahūti, is narrated here. Devahūti said : "Oh Bhagawān ! You are most worshippable just what was told at the time of marriage all such help had been done to me. Even then, now and always, I had taken refuge in You. Hence a son should be given to me, to erace the fear in me."

देवहूति उवाच— Devahūti said :

भगवान् मह्यं सर्वं उपोवाह = Your Lordship, have fulfilled for me, all,

पतिश्रुतम् = that have been promised.

अथ अपि = Yet

मे = for me,

अभयं = fearlessness

दातुं अर्हसि = to be given - and you were the deserving soul for that.

प्रपन्नायै = Because I had totally surrendered to your goodself.

Devahūti requested to grant her something without fear. As a wife, she had surrendered and it was the duty of the husband to remove fear. She wished a son for her. What was the fear ? It is only the saṁsāra, the fear. That will be removed by the Son, namely Paramātmā 'Kapila' for the devotees, by following Kapila's upadeśa to Devahūti, the fear of saṁsāra will be eraced.

3-24-52

ब्रह्मन् दुहितृभिस्तुभ्यं विमृश्याः पतयः समाः ।
अपि स्यान्मे विशोकाय त्वयि प्रव्रजिते वनम्।। ५२ ।।

किं च तुभ्यं तव दुहितृभिः समा अभयमिति सामान्यत उक्तं स्पष्टयति अपीति त्वयि वनं सन्न्यस्य वनं गते सति मम विशोकाय संसारदुःखप्रहाणाय पुत्रः स्यादपि सम्भवेत्किं तत्सम्भवाय भवदनुग्रहो भूयादिति शेषः सच्चिदिति पाठे सच्चिदानन्दलक्षणः परमात्मेति ध्वनयति कश्चिदिति पाठे अयमेवार्थः ।।

Oh brāhmaṇa - You have seen Paramātmā by perception and you are supreme ṛṣi. For the daughters born to us, you have to find out proper husbands as your sons-in-law. When your goodself after sacrificing all and proceeding towards forest for dhyāna, for me a son should be given who would be able to destroy my fear of saṁsāra. Till such glorious son is born to me, let the anugraha be on me.

ब्रह्मन् = my dear brāhmaṇa - You have seen God - a aparokṣa jñānin,

दुहितृभिथः तुभ्यं पतयः समाः विभृग्याः = For the daughters born to us, suitable husbands to be found out.

कश्चित् स्यात् मे = There should be someone for my

विशोकाय = solace

त्वयि वनम् प्रव्रजिते = when you departed to the forest.

Even considering the situation on the basis of liquidating his debt, towards his wife, he must give a male child before he leaves Indirectly. Devahūti requests her husband to remain at home a few days more, till a son is born to her.

3-24-53

एतावतालं कालेन व्यतिक्रान्तेन मे प्रभो ।
इन्द्रियार्थ प्रसङ्गेन परित्यक्त परात्मनः ॥ ५३ ॥

अथापि पुत्र प्रार्थन व्याजेनेयं विषयाभिलाषुरिति शङ्का माभूदितयाह एतावतेति ॥ इन्द्रियार्थेषु शब्दादिषु प्रसङ्गो गुण बुध्याति स्नेह लक्षणो यस्तेन परित्यक्तो विस्मृतः परमात्मा सर्वोत्तमो हरिर्यया सा तथोक्ता तस्याः ॥

In order to have son when Devahūti was interested in the Viṣaya bhoga a doubt may crop up indirectly. But that is not the case at all with that virtuous woman. Oh Prabhu ! **the indriyas like ears etc had not been utilised to hearing the stories connected to Sarvottama Śrī Hari and so they have come waste.**

So far they had not been utilised properly, and so atleast in future, the indriyas let them be utilised for the purpose for which Paramātmā has given.

एतावता अलं = So much is enough.

कालेन व्यतिक्रान् तेन मे प्रभो = Oh Prabhu Kardama ! thus far time had been spent.

इन्द्रियार्थ प्रसङ्गेन = For sense gratification and indulging in that process

परमात्मनः परित्यक्तः = knowledge about the supreme Paramātmā had been disregarded.

Devahūti is now begging for spiritual advancement and this is the influence and the atmosphere created for the Avatāra of Bhagawān Kapila.

3-24-54

इन्द्रियार्थेषु सज्जन्त्या प्रसङ्गस्त्वयि मे कृतः ।
अजानन्त्या परं भावं तथाप्यस्त्व भवाय मे ॥ ५४ ॥

मम गतकालोपि पुरुषार्थहेतुः स्यादिति प्रार्थयत इत्याह इन्द्रियार्थेष्विति ॥ यद्यपि इन्द्रियार्थेषु सज्जन्त्याभवतः परमितरविलक्षणं भावं योगैश्वर्यमजानन्त्या मे त्वदधिकृतो यः प्रसङ्गः सः तथापि परमभागवतत्वेन तत्सङ्गत्वान्मे अभवाय अपुनर्भवायास्त्वित्यन्वयः ॥

Even the past spent by her, was a sādhanā for mokṣa and she expressed as though she was a involved in the worldly pleasures, still she was aware of the unique and extra ordinary capacity of yoga of her husband Kardama. Having known that only, she co-operated in the pleasures connected to worldly life. Still such period and connection with the supreme Bhāgawata Uttama - Kardama and hence that also be taken as a sādhanā for her to destroy births and deaths.

परं भावं तवोत्तमं योगसामर्थ्यम् । तथाप्येवं मदीय दोषसद्भावेऽपि यतः परमभागवते त्वयि प्रसङ्गः कृतः, अतः सः अभवाय मोक्षायास्तु ॥ इति ॥

3-24-55

संयोगः संसृतेर्हेतुरसत्सु विहितो धिया ।
स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥ ५५ ॥

एतदेवोपपादयति "संयोग इति" ।

निःसङ्गत्वाय वैराग्याय तद्वारा मोक्षाय इत्याशयः ॥

ज्ञानं विना सङ्गस्य पुरुषार्थहेतुत्वं कथं इत्यतस्तं विशिनष्टि निःसङ्गत्वाय संसारविरागाय अनेन वैराग्यभक्तिज्ञानद्वारा सत्सङ्गः पुरुषार्थहेतुः इत्युक्तं भवति ॥

Without jñānam, how can mere the joining with Sat-sanga be a reason for Mokṣa and to avoid births and deaths ? This seeeing objection is clarified; Association with asat people when the connection is made with buddhi then it would be the reason for births and deaths.

But the same sambandha when with buddhi, with supreme Bhāgawata Uttamas, will generate Vairāgya for saṁsāra. By this

association, Viṣaya Vairāgya is born, then Bhakti and then aparokṣa jñānam will be attained and so sat-sanga is the reason for Mokṣa. (That is why, the third Adhyāya called Sādhanādhyāya under Brahma Sūtras is arranged as

(1) Vairāgya pāda, (2) Bhakti pāda, (3) Upāsanā Pāda, (4) Aparokṣa Jñāna Pāda.

असत्सु सङ्गः यः संसृतेः हेतुः ।

Association which takes place with those engaged for sense gratification would lead to cycle of births and deaths.

3-24-56

नेह यत् कर्म धर्माय न विरागाय कल्पते ।
न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥ ५६ ॥

सत्सङ्गत्योत्पन्न ब्रह्मार्पण बुध्या चिकित्सितस्य कर्मणो द्वारद्वारिकया परमपुरुषार्थहेतुत्वं न केवलस्य क्षणिकत्वेन चाचेतनत्वेन च स्वाभीष्ट फलसन्दान सामर्थ्याभावादित्याह नेहेति ॥

By the association of sātwic good souls, all Karmas should be submitted to Paramātmā and such buddhi would sprut out. Due to that buddhi, the Karmas done would help for attaining Mokṣa.

(1) That is why in the association of sātwic souls, the buddhi to submit to Paramātmā will happen.

(2) By such submission, the karmas performed will act as sādhanā for Mokṣa. Without these, Karmas done will not have any benefit and it is a loss. Further such Karmas are Jaḍa-non sentient and so they cannot bestow good results to the performer and they have no capacity.

इह कर्मभूमौ येन पुरुषेण यत्क्रियमाणं कर्म धर्माय धर्माक्य पुरुषार्थप्राप्तये न स्यात् विरागाय न कल्पते वैराग्योत्पत्तौ न समर्थं स्यात् तीर्थपदस्य हरेः

सेवार्यै च न स्यात् तीर्थपदस्य हरेः सेवार्यै च न स्यात् तादृशकेवलस्य कर्मणः कर्ता स पुरुषो जीवन्मृत इत्युच्यते अपि शब्देन तस्य जन्म गर्हयति यस्मात्तस्माद्भागवत सङ्गत्या शिक्षितं कर्मैव कर्तव्यमित्यर्थः ॥

How can Karmas done by the help of Sat-sangas and due to that arpaṇa buddhi being generated, that karma ceases to be non-sentient. How this is possible ? Even then, it was karma only. For this, an example is given to distinguish such two types of karmas. There is a poison by name 'Vastanabi,' when it is eaten, certainly it would kill the eater, but when that Vatsanābhi is mixed with go-mūtra (urine of the cow and then eaten, it would reduce and cure temparature and bring the person to normal health. That means the karmas coupled with those two additional factors, would become a reason for attaining mokṣa. So the karmas done in this Karma Bhūmi without those two basic ingredients, namely (1) Satsanga, (2) Īśwara arpaṇa buddhi, the karmas done are futile, they do not serve or aid as a sādhanā for Mokṣa. Such karmas done by that person is a waste and he will be considered as dead, even though, he being alive. The śabda 'api' shows that such life is fit to be censured. Hence the Karmas taught by sātwic souls alone has to be performed.

3-24-57

साहं भगवतो नूनं वञ्चिता मायादृढम् ।
या त्वां विमुक्तिदं प्राप्य न मुमुक्षे ह बन्धनात्॥ ५७ ॥

इति श्रीमद्भागवते तृतीयस्कन्धे चतुर्विंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

तर्हि किमर्थं सकृदङ्गसङ्गो भूयादिति विषयाभिलाषः प्रार्थित इति तत्राह **साहमिति** । सा तादृश्यहं भगवतो हरेः मायया बन्धकशक्त्या वञ्चिता नूनं तर्कयामि 'तर्कनिश्चयोर्नून'मिति तत्र ह्येतमाह या त्वामिति । संसारविमुक्तिदं

त्वां प्राप्य संसारबन्धनान्न मुमुक्षे मुक्तिं नेच्छामीति यस्मादत इति हेत्यनेन संसारप्रवृत्यारम्भमेवेच्छामीति सूचयति ॥

If that is the case, why Devahūti aspired for such enjoyment once, is answered. Devahūti states :- I have jñānam ; but the śakti of Bhagawān to bind is much more than any reason. By that, I was tied up.

बन्धको भवपाशेन भवपाशाश्च मोचकः ।
कैवल्यद परं ब्रह्म विष्णुरेव न संशयः ॥

Hence she confesses that she has fallen in the saṁsāra and had married Kardama and by that saṁsāra tie up, I did not get a feeling to get released thus far. Hence the śakti of Bhagawān is very powerful.

सा अहं भगवतः नूनं वञ्चिता = I have been cheated definitely by the great śakti of Bhagawān. Devahūti is only mentioning about the supremacy of the 'will' of the Lord and that is the paramount and main reason for sādhanās.

मायया दृढम् = His Desire is very strong and will happen only as per His Desire. Nothing can happen without His will. तेन विना तृणमपि न चलति ।

यत् त्वां विमुक्तिदं प्राप्य = This is because, even after, reaching such great Tapaswi Kardama, she has not attempted for salvation.

न मुमुक्षेय बन्धनात् = I have not sought liberation from this material bondage.

This confession by the most virtuous woman Devahūti is highly educative and brings the fundamental root of Vedāntic philosophy.

"नाहं कर्ता, हरिः कर्ता"

Śrī Hari alone is independent, and all will happen only as per His Desire. Whatever may be the environment, circumstance, situation or position may be, still **His will is paramount and is the final answer.**

Thus in Śrīmad Bhāgawatam, Third Skanda, Adhyāya Twenty four comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमद्भागवतम् - तृतीयस्कन्धः

Śrīmad Bhāgavatam - Third Skanda

अध्यायः २५ – Adhyāya 25

Ślokas 1 to 48

(१) कपिलावतारः

Avatāra of Bhagawān KAPILA.

(२) विरिञ्चेनागत्य कर्दमदेवहूत्योः भगवदवतारज्ञापनम् ।

Caturmukha Brahma arrives and brings to the notice of Kardama and Devahūti about the Avatāra of Bhagawān.

(३) कर्दमेन भगवत्प्रार्थना ।

Prayers submitted by Kardama towards Bhagawān.

(४) तद्वचनमनुसृत्य कर्दमस्य तपश्चरणम् ।

Following the words of Bhagawān, Kardama ṛṣi did tapas.

(५) मुक्तिप्राप्तिः ।

Attainment of Mukti.

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

★ ★ ★

3-25-1

मैत्रेय उवाच— Maitreya said :

निर्वेदवादिनीमेवं मनोर्दुहितरं मुनिः ।
दयालुः शालिनीमाह शुक्लाभिव्याहृतं स्मरन् ॥ १ ॥

हरेः अवताराः अपि सच्चिदानन्द देहत्वाच्छुक्रशोणित सम्पर्कप्रारब्धशरीरा न भवन्तीत्याद्यर्थ तात्पर्यावबोधायास्याध्यायस्यारम्भः तत्रादौ कर्दमेन देवहूत्युक्तस्य किमुत्तरत्वेनाभाणीति तत्राह **निर्वेदवादिनीमिति** । निर्वेदं वैराग्यं वदितुं प्रतिपाद-यितुं शीलमस्यास्तीति निर्वेदवादिनीं शालिनीं भार्यां "शालिनी मालिनी माल्या-चार्याभार्येति चोच्यते" इत्याभिधानात् शुक्लनाम्नो हरेः अभिव्याहृतं वचनम् ॥ १ ॥

All the Avatāras of Śrī Hari are exactly like the Mūla Rūpa only consisting of Sat, Cit and Ānanda. There is absolutely no connection with blood, bone, flesh etc at all. There is no deha to Him due to prārabdha or other factors. In order to make sure these points only, this 25th Adhyāya commences. To start with, what was the reply given by Kardama ṛṣi to the lamentation of Devahūti, is explained.

Maitreya states :

Oh Vidura ! what was spoken by the daughter of Swāyaṁbhuva Manu Devahūti, relating to Vairāgya earlier, in reply to that, the great merciful Kardama Maharṣi replied, after bringing to his memory what was told by Paramātmā Śukla Rūpi earlier.

दयालुः मुनिः = That merciful Kardama Muni,

शुक्लाभिव्याहृतं स्मरन् = by remembering recollecting the words of Paramātmā Śrī Śukla Rūpi Śrī Hari,

मनोः दुहितरं = Swāyaṁbhuva Manu's daughter Devahūti,

निर्वेदवादिनीं = who was speaking words of renunciation and vairāgya,

एवं शालिनीं आह = like this, spoke to his wife, Devahūti.

शालिनीं = means wife. Tātparya states with authority that Mālinī, Śālinī, Mālyā, Cāryā, all denote wife.

निर्वेदं = means Vairāgya.

शुक्लाभिव्याहृतं स्मरन् = So whatever advice or upadeśa or consolation that Kardama ṛṣi gives are only the actual teachings of Śukla Bhagawān.

3-25-2

ऋषिरुवाचवाच— Kardama ṛṣi said :

मा खिदो राजपुत्रीत्थमात्मानं प्रत्यनिन्दिते ।
भगवांस्तेऽक्षरो गर्भमदूरात् सम्प्रपत्स्यते ॥ २ ॥

आत्मानं त्वां च मां च प्रति पितुः शुक्ररूपेण मातृयोनौ न क्षरति इति अक्षरः तत्र हेतुः भगवानिति ॥

Kardama said as "Oh Rājaputrī, Devahūti ! Why do you suffer and put to so much misery due to myself. Don't suffer like this. Bhagawān who has the six qualities in an unlimited manner (भग = means six) and hence He has no connection either with the vīrya of the father or with the blood of mother and therefore He is called 'Akṣara.' That Śrī Hari within a short duration of time, would manifest in your garbha.

The sūtra 1-3-10 ॐ अक्षरं अम्बरान्तधृतेः ॐ establishes that Akṣara mainly denotes Bhagawān Śrī Hari.

राजपुत्री = Oh Rājaputrī, Devahūti

मा खिदः = don't be disappointed

इत्थं आत्मानं = like this. Yourself.

प्रति अनिन्दिते = is praise worthy.

भगवान् अक्षरः = Paramātmā Bhagawān is indestructible - Akṣara

ते गर्भं अदूरात् सम्प्रपत्स्यते = will enter your garbha shortly (not at a far of time).

Kardama Muni encouraged and consoled his virtuous wife Devahūti, not to be disappointed. Because Bhagawān Akṣara - as 'Kapila' will shortly take Avatāra in her garbha, as her son.

Bhagawān is called Akṣara because He has no destruction at any time of any of the four.

अनित्यत्वं देह हानिः दुःखप्राप्तिः अपूर्णता नाशः चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥

3-25-3

धृतव्रता सुभद्रं ते दमेन नियमेन च ।
तपोद्रविणदानैश्च श्रद्धया चेश्वरं भज ॥ ३ ॥

कदा प्रतिपत्स्यत इत्याशङ्क्य मदुक्तनियमानन्तरमाविर्भविष्यतीति भावेन नियममाह - धृत व्रतेति ॥

That Bhagawān Śrī Hari when He should take avatāra, is further narrated by Kardama Maharṣi. All the Vratas and other instructions that were to be told by Kardama to his wife; and when Devahūti successfully observed then such manifestation of the Lord would happen. Kardama says Oh Devahūti ! you observe the vratas and other regulations as instructed by me. Let Maṅgaḷa happen to You. Indriyas should be controled. Without fail, holy bath should be taken at the proper time, then ācamana etc should

be done. By Bhagawat sevā, when Śrī Viṣṇu is pleased, you should adopt annaśana vrata (fasting), then with devotion donation, charities to be made to the most deserving good natured souls; then worship Śrī Hari always who is the head of all devatās as Sarveśwara. Master of all devatās.

धृत व्रता सुभद्रं ते = You have undertaken very sacred vows. May God bless You.

दमेन नियमेन च = You have controlled your indriyas, by strict religious observances.

तपः द्रविण दानैः च = You have done austerities and has also given charities of wealth.

श्रद्धया च ईश्वरं भज = With great interest and faith, you should worship the Lord.

श्रद्धया च ईश्वरं भज is very important. Devtion towards Bhagawān should not be related to results of worldly nature in mind. They are 'Sakāmya.' The worship of the Lord should be adopted by strictly observing the dictums of Niṣkāma Karma as found in Bhagawat Gītā 2-48 śloka to the end of the 6th Adhyāya.

3-25-4

स त्वयाराधितः शुक्रो वितन्वन् मामकं यशः ।
छेत्ता ते हृदयग्रन्थिमौदर्यो ब्रह्म भावनः ॥ ४ ॥

अपि स्यान्मे विशोकयति प्रश्नं प्रत्याह स त्वयेति ।

In the earlier Adhyāya under the 52nd verse, Devahūti submitted as to whether a son be born to her, to erase her miseries,

for such question, the answer is given now. Like this, when Bhagawān Śukla Rūpi is worshipped by you (Devahūti), then Bhagawān would exhibit his Reputations in the world and also mine, and He would take Avatāra aś 'Kapila.' He is responsible for the creation of Caturmukha Brahma - ब्रह्मभावनः or the secret and sacred doctrines about Bhagawān would be taught to you and such generous, Kapila Bhagawān would manifest as your son. He would destroy all the knots in your heart which are acting as obstacles for Mokṣa.

सः शुक्लस्त्वयाऽऽराधितः सन् (Śukla Rūpi Bhagawān is the Upāsana mūrthy for Kardama Maharṣi.)

ते औदर्यः पुत्रतया अवतीर्णः हृदयग्रन्थिं अहङ्कार ममकार रूपं संसार बीजं छेत्स्यति । ब्रह्मचतुर्मुखं भावयति इति ब्रह्मभावनः । ब्रह्मपरं ब्रह्म भावयत्युपदिशतीति वा ॥

सः शुक्लः = That Paramātmā Śukla,

त्वया आराधितः = who was worshipped by you (Devahūti)

मामकं यशः वितन्वन् = will spread over my name and fame.

ते हृदयग्रन्थिं छेत्ता = He would cut/erase your knots in the heart, which are ahankāra and mamakāra, the roots for saṁsāra.

औदार्य ब्रह्मभावनः = by becoming your son, He would teach about the jñānam, of Brahman.

3-25-5

मैत्रेय उवाच— Maitreya said :

देवहूत्यपि सन्देशं गौरवेण प्रजापतेः ।
सम्यक् श्रद्धाय पुरुषं कूटस्थमभजद् गुरुम् ॥ ५ ॥

देवहूत्यापि "दमादीनां दुःसहत्वात् नेदानीं तत्करणं, प्रकारान्तरं चेदुपदिश्यताम् "इति भावेन भर्तृवचसं नोदास्ते, किन्तु श्रद्धयान्वतिष्ठदित्याह - देवहूतीति ॥

That Devahūti did not reject the advice of Kardama or sought to receive any other alternative, because control of indriyas for the present was difficult. Devahūti did not do like this, but strictly obeyed and respected the instructions of Kardama.

Oh Vidura ! That Devahūti as per the orders of Kardama, out of high regard for him, did worship that Great 'Puruṣa' Paramātmā. He is none other than Paramātmā and so the adjective 'कूटस्थ' is added to Puruṣa. This may mean "all pervasive" which is applicable 'space' अव्याकृत आकाश To negative that 'Gurum' is also added. which means Devahūti - did upāsanā of Puruṣa who is all pervasive and who is the Guru for Caturmukha and others, who is Lord Śrī Hari only.

In Anuvyākhyāna, it is said :

गुरुर्गुरूणां प्रभवः शास्त्राणां बादरायणः ।
यतस्तदुदितं मानं अजादिभ्यः तदर्थतः ॥

So that Śukla Rūpi Bhagawān, Śrī Vedavyāsa and Kapila are one and the same and He is the Guru.

संसारि चेतनाव्यावृत्तये कूटस्थामिति ।
सर्वव्यापिरूपवन्नोदासीनम् ।
ब्रह्मादि ज्ञानोपदेष्टारमिति भावेनोक्तं 'गुरुं' इति ॥

Bhagawān is all pervasive is established in the sūtras.

१-२-९ ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ ।

१-२-२ ॐ विवक्षितगुणोपपत्तेश्च ॐ ।

१-२-३ ॐ अनुपपत्तेस्तु न शारीरः ॐ ।

१-२-४ ॐ कर्मकर्तृव्यपदेशाच्च ॐ ।

१-२-५ ॐ शब्दविशेषात् ॐ ।

१-२-६ ॐ स्मृतेश्च ॐ ।

१-२-७ ॐ अर्भकौकस्त्वात् तद्व्यपदेशाच्च नेति चेन्न निचारयत्वादेवं व्योमवच्च ॐ ।

१-२-८ ॐ सम्भोगप्राप्तिरिति चेन्न वैशेष्यात् ॐ ।

प्रजापतेः सन्देशं गौरवेण देवहूत्यपि = Devahūti also was totally loyal and faithful and respectful towards the directions of her husband Kardama Muni, who was one of the prajāpatis or originators of human beings in the universe.

पुरुषं श्रद्धाय सम्यक् गुरुं कूटस्थं अभजद् = Devahūti began to worship intensively the Master of the universe, who is situated in the heart of everyone and who is no Vikara at all of any kind. Vikāra will take place only when there is connection with Prakṛti and hence Śrī Ḥari is called कूटस्थः in the strict sense. The sūtras 3-2-14 to 3-2-17 establish this.

३-२-१४ ॐ अरूपवदेव हि तत्प्रधानत्वात् ॐ ।

३-२-१५ ॐ प्रकाशवच्च वैयर्थ्यम् ॐ ।

३-२-१६ ॐ आह च तन्मात्रम् ॐ ।

३-२-१७ ॐ दर्शयति चाथो अपि स्मर्यते ॐ ।

Kardama is called for 'Prajāpati' because he had nine daughters and one son - Bhagawān Kapila, through his wife Devahūti.

Kardama (Devahūti wife)

D1	D2	D3	D4	D5	D6	D7	D8	D9	Son
Kalā	Anusūya	Śraddhā	Havirbhu	Gati	Kriyā	Khyāti	Arundhati	Śānti	Bhagawān
married	married	married	married	married	married	married	married	married	Kapila
to	to	to	to	to	to	to	to	to	
Marīci.	Atri	Angiras	Pulastya	Pulaha	Kratu	Bhṛgu	Vasiṣṭha	Atharvaṇa	

3-25-6

तस्यां बहुतिथे काले भगवान् मधुसूदनः ।
कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि ॥ ६ ॥

बह्व्यामपि साधन सामग्र्यां कार्यानुत्पत्तिवदत्रापि तथा किम् ? नेत्याह **तस्यामिति** ॥ बहूनां तिथिविशेषाणां कालावयवानां पूरणे काले गते सति कार्दमं कर्दमभुक्तान्न विकारमणीयांसं वीर्यं रेत आपन्नः प्रविष्टः तस्य रेतसः आपदं विलापनलक्षणां नयतीति आपन्नो वा तस्यां देवहूत्यां जज्ञे प्रादुर्बभूव ॥

Even though many sādhanās are present, still in many places, the resultant Kāryas do not happen. Like this, even though this Devahūti does great and intense tapas, still the Avatāra of Bhagawān may not happen. Here this will not be the case. Devahūti did tapas for many days. Paramātmā destroyed the retas of Kardama in Devahūti and manifested there in her. This was just like fire available in the fire stick is not visible always, like that Paramātmā was always in her and He became visible to the world.

अस्यायमेवार्थ इत्यत्र तादृशं दृष्टान्तमाह **अग्निरिवेति** । यथाग्निर्दारुणि स्थितो दारुतश्चाव्यक्तो भवति । अत एव तस्यामित्युक्तम् ॥ पूर्वमपि तत्र सत्त्वात् ।

For this authority found in Mahā-Varāha has to be taken here.

नावतारेष्वपि हरेर्देहः शुक्रादिसम्भवः । तथापि शुक्रसंस्थः सन् मातृदेहं प्रविश्य च । विलाप्य शुक्रं तत्रैव केवलज्ञानरूपतः । उदेति भगवान् विष्णुः काले लोकं विम्बयन्" इति ॥

The Rūpas of Śrī Hari at the time of Avatāras also have no connection at all with blood, bones, flesh etc : Śrī Hari enters the deha of the mother and destroys Śukra there and who is absolute jñāna swarūpi, manifests as per his Desire at the appropriate time.

तस्यां = In that Devahūti

बहुतिथे काले = after many many years

भगवान् मधुसूदनः = Bhagawān Madhusūdana (killer of the asura Madhu),

कार्दमं वीर्यं = through the vīrya of Kardama

आपन्नः = entered (as stated above in His jñāna, ānanda swarūpa and absolutely no entanglement with the material matters.)

जज्ञे = He manifested. ,

A fine examle is given here to explain and appreciate the position.

अग्निः इव दारुणि = Like the fire in the wood.

अत्र शुक्लशोणित सम्बन्धेन अस्मदादि देहवत् भगवत् देहः जातः इति प्रतीयते ।

न च अप्राकृत विग्रहे तत्सम्भवति ॥

अतः अत्र तात्पर्यं प्रमाणेनैव दर्शयति ।

Therefore, here the correct inner meaning is shown in Bhāgawata Tātparya with the authority from 'Mahā-Varāha.'

तथा च लेकमोहाय भगवता एवं प्रदर्शितम् ।

Hence in order to mislead the wicked and undeserving jīvas, Bhagawān showed like this, as though in the case of ordinary birth.

The example given like the fire in the wood, shows that without the connection of Devahūti, the deha of Śrī Hari was not there. Hence how this example given will support the absence of

शुक्लशोणित to Bhagawān Kapila. By the two important śabdas in the śloka 'इव' and 'मात्र' the dstinction between them is established.

3-25-7

अवादयंस्तदा व्योम्नि वादित्राणि घनाघनाः ।
गायन्ति तं स्म गन्धर्वा नृत्यन्त्यप्सरसो मुदा ॥ ७ ॥

तत्र साक्षान्नारायण एव रूपान्तरेणाभिव्यक्तो लोकविलक्षणोत्सव दर्शनादिति भावेन तं कालं विशिनष्टि । अवादयन्नित्यादिना । घनाघनाः गर्जन्तो मेघाः, जगर्जुरिति शेषः ॥

When Paramātmā took Avatāra in Devahūti, Paramātmā Śrīman Nārāyaṇa Himself had manifested and to justify the fact, certain distinct, unique and remarkable utsava took place.

Oh Vidura ! At the time of Avatāra of Bhagawān, in the sky various musical instruments were blown in high pitch in an auspicious way Roaring clouds were seen in the sky.

Gandharvas splendidly sang about the mahimās of Śrī Hari. Accordingly, in par with that, the Apsarā women sang with great pleasure and happiness danced joyfully.

तदा व्योम्नि = At that time, in the sky

घनाघनाः = musical instruments sounded

अवादयन् = created majestic musical sounds.

गन्धर्वाः गायन्ति स्म तं = that Gandharvas sang about Him. . Certainly,

अपस्रसः मुदा नृत्यन्ति = The apsarā women danced in joyful ectasy.

3-25-8

पेतुः सुमनसो दिव्याः खेचरैरपवर्जिताः ।
प्रसेदुश्च दिशः सर्वा अम्भांसि च मनांसि च ॥ ८ ॥

तस्मिन्हरौ व्यज्यमाने अपवर्जिताः अधः पातिताः ॥

When Śrī Hari manifested, the devatās who were travelling in the sky, poured the divine flowers like rain, at the place where such Avatāra took place.

Further all the directions looked very bright with happiness. The water in the tanks became full and pure. The minds of the sātwic souls also became very pure.

खेचरैः = The demi gods who were travelling in the sky,

दिव्याः सुमनसः अपवर्जिताः = dropped beautiful flowers

पेतुः = they all fell where the Avatāra took place.

दिशः च प्रसेदुः = the directions became satisfied.

सर्वा अम्भांसि = all waters became full and clean.

च मनांसि च = Similarly the minds of Sātwic souls also.

3-25-9

तत् कर्दमाश्रमपदं सरस्वत्या परिस्रुतम् ।
स्वयम्भूः सार्धमृषिभिर्मरीच्यादिभिरभ्यगात् ॥ ९ ॥

इतोऽपि हरिरेवाभिव्यक्तः इतरथा ब्रह्माद्यागमनासम्भवादित्याशयेनाह तत्कर्दमेति ॥

There is absolutely no doubt that Bhagawān Śrī Hari has taken Avatāra in Devahūti. There should not be any doubt over this issue and so Caturmukha along with Marīci and other ṛṣi came

to the āśrama of Kardama which was surrounded by the sacred River Saraswati.

तत्कर्दमाश्रमपद = To that hermitage of Kardama.

सरस्वत्या परिश्रितम् = which was well surrounded by the River Saraswati.

स्वयम्भूः साकं ऋषिभिः मरीच्यादिभिः अभ्यगात् = Caturmukha Brahma together with Marīci and other Ṛṣis came there.

3-25-10

भगवन्तं परं ब्रह्म सत्त्वेनांशेन शत्रुहन् ।
तत्त्वसङ्ख्यानविज्ञप्त्यै जातं विद्वानजः स्वराट्॥ १० ॥

सरस्वत्यापरिप्लुतमिति विशेषितत्वात् तीर्थस्नानार्थं तेषां आगमनं किं तत्राह भगवन्तमिति आद्विष्णोर्जात इत्यजस्य चतुर्मुखत्वे सिद्धेपि तस्य भक्त्याद्यतिशयत्वद्योतनाय स्वराडिति मनोवाक्काय कर्मभिः स्वतन्त्रे राजत इति स्वेन राजत इति वा ।

Brahma and others arrived to that āśrama which was surrounded by River Saraswatī, a possible doubt may arise as to whether they had arrived for a holy bath there. The suitable reply is given. Caturmukha is called 'Ajah' because he had birth from Paramātmā is called अ इति ब्रह्म । Further that Caturmukha had unique extra-ordinary bhakti in Paramātmā and the śabda स्वराट् is used.

Oh vidura ! You were the enemy of passion and prejudice. Paramātmā who is established storehouse of unlimited infinite auspicious qualities, who is called "Para-Brahman," has taken Avatāra in Devahūti and I am aware of this truth and so I have arrived at this Āśrama. (So said Caturmukha) Why this Avatāra ?

तत्वसङ्ख्यान विज्ञप्त्यै = in order to impart correct and proper knowledge about the 24 Tatwas to the devoted souls and to do upadeśa of them, this Avatāra is meant.

अत्र सङ्ख्यानमित्यनेन सम्यग्ज्ञानमेव कथ्यते, न तु कपिलोक्तशास्त्रं कुतः "सम्यक् ज्ञानं तु साङ्ख्यं स्यात्तदर्थो योग उच्यते" इति वचनात् ॥

"तत्त्वसङ्ख्यान विज्ञप्त्यै" in that सङ्ख्यानं means "Truthful Jñānam." It does not mean some one by name Kapila who had done "Saṅkhyāśāstra" (which is connected to Adwaita). Why such meaning should be adopted ? For this, the authority states

"यथार्थज्ञानं = साङ्ख्यं"

The other one is Yoga. This is found in Kāpileya Grantha.

शत्रुहन् = Oh Killer of the enemy, Vidura,

भगवन्तं परं ब्रह्म सत्त्वेन अंशेन = Paramātmā Bhagawān who is Para-Bahman having an unconditioned existence, by a plenary portion

जातं = has taken Avatāra.

तत्त्वसङ्ख्यानविज्ञप्त्यै = in order to give the correct truth about the 24 Tatwas and to impart truthful jñānam.

कपिलस्तु अन्यः = Saṅkhyā Śāstra done by Kapila Ṛṣi, is totally different from Bhagawān Śrī Kapila who took Avatāra from Devahūti and Kardama. The śāstra done by that wicked Kapila ṛṣi is against Vedāntic philosophy and to be rejected.

3-25-11

सभाजयन् विशुद्धेन चेतसा तच्चिकीर्षितम् ।
प्रतृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात् ॥ ११ ॥

ब्रह्मणागत्य किं वचनमुक्तं तत्राह सभाजयन्निति तस्य हरेश्चिकीर्षितं सम्यक् ज्ञानसाधन शास्त्र निर्माणेच्छां सभाजयन् साध्विति बहुमानयन् हरेर्भक्तानुकम्पितत्वेन प्रहृष्यमाणैः असुभिरिन्द्रियैरुपलक्षितः च शब्देन हरेश्चिकीर्षाभाजनं कर्दम सम्भाषणं च समुच्चिनोति ॥

What Caturmukha spoke there after having arrived at Kardama's hermitage; is narrated : That Bhagawān Śrī Hari desired to have Tatwa Saṅkhyāna in order to have correct and true jñānam and Caturmukha with pure mind, felt that such Desire of Śrī Hari is very praise worthy. Śrī Hari is highly affectionate and merciful to His Devotees, Caturmukha spoke to Kardama Maharṣi.

विशुद्धेन चेतसा = With pure heart,

तत् सभाजयन् = Caturmukha worshipped the Supreme Personality.

चिकीर्षितम् प्रहृष्यमाणैः असुभिः = Since Paramātmā had the desire to impart correct jñānam with glad heart with senses, in the incarnation.

इदं च कर्दमं अभ्यधात् = Brahma spoke to Kardama and Devahūti as follows.

3-25-12

ब्रह्मोवाच— Brahma said :

त्वया मेऽपचितिस्तात कल्पिता निर्व्यलीकतः ।
यन्मे सङ्गृहे वाक्यं भवान् मानद मानयन्॥ १२ ॥

सामान्येनोक्तं विशिनष्टि त्वयेति अपचितिः पूजा केयमपचितिरत्राह यन्मे सङ्गृह इति ॥

Oh dear son Kadama ! by you, the worship of mine has been performed with pure heart and without any conceit or deceit

whatsoever. Which is that pūjā or worship done by Kardama ? Brahma said, You honoured by words and I ordered you to generate a son, which you carried on properly with great respect to my words. This is my proper worship.

तात = My dear son Kardama,

त्वया मे अचितिः = by you worship of one, has been done.

निर्व्यलीकतः कल्पिता = Such worship is accomplished without duplicity.

यत् मे वाक्यं सञ्जगृहे = Since my instructions have been completely accepted.

भवान् मानद मानयन् = You, Kardama have honoured me.

(मान-द- One who offers honour to others)

3-25-13

एतावत्येव शुश्रूषा कार्या पितरि पुत्रकैः ।
बाढमित्यनुमन्येत गौरवेण गुरोर्वचः ॥ १३ ॥

एतावता कथमपचितिरभूदित्यत्राह एतावतीति बाढमभिमतमनुमन्येत करोमीति यावत् तावत्येव ॥

By the children, the sevā to the father, If done so, it is enough. What is that sevā ? When the father tells the son something, then the father is Guru-Swarūpa and so the son with respect and reverence, should accept such words of the father and follow the same understanding that it would be for his benefit.

एतावति एव शुश्रूषा कार्या = Exactly to this extent service ought to be rendered.

पितरि पुत्रकैः = By the sons to the father.

बाढं इति अनुमन्येत = "Yes Sir" like this, the son should obey.

गौरवेण गुरोः वचः = With due respect, the words of the Guru/ father and orders to be followed given by him.

3-25-14

इमा दुहितरः सत्यस्तव वत्स सुमध्यमाः ।
सर्गमेताः प्रभावैः स्वैर्बृंहयिष्यन्ति नैकधा ॥ १४ ॥

किमनया स्तुत्या प्रजाः सृजति भवदाज्ञा न निस्तीर्णेति तत्राह इमा इति सत्यः सन्त्विति शेषः सतीगुणेन किं फलं तत्राह सर्गमिति सर्गमवशिष्टमिति शेषः अनेन मदाज्ञाच कृता स्यादित्युक्तं भवति ॥

What is the use by these words of praise ? Kardama had fulfilled the orders of Caturmukha to produce the prajās. Caturmukha stated by this alone, his orders are not totally fulfilled. To fulfill them completely, further explanation is given by Brahma.

Oh Kardama ! your daughters are beautiful with splendid waists. They should become wives to their respective husbands. By becoming wives to their respective husbands, what is the further benefit ? These daughters due to the sevā done to their husbands would produce children, there by the balance left out by you, Kardama, in the Prajāsṛṣṭi, would be completed by them. If you do this much, then it will be taken that you have fulfilled totally my orders.

वत्स = My dear son Kardama !

इमा दुहितरः सत्यः तव = Your daughters are chaste.

सुमध्यमा = They have splendid waists.

एवं सर्गं प्रभावैः स्वै बृहयिष्यन्ति अनेकधा = I am sure that they (the daughters) will increase this creation by their own descendents in various ways.

3-25-15

अतस्त्वमृषिमुख्येभ्यो यथाशीलं यथारुचि ।
आत्मजाः परिदेह्यद्य विस्तृणीहि यशो भुवि।। १५ ।।

मानुषसर्गस्तु मिथुनेन भाव्यत इति यस्मात् अत आसां योग्येभ्यो यथारुचि देहीत्याह अत इति अनेनोभौ लोकौ च प्राप्नोषीत्याशयेनाह विस्तृणीहीति विस्तृणीहि विस्तृतं कुरु ।।

The creation of manuṣyas take place due to the combination of male and female. Therefore for your daughters, proper bridegrooms as per their desire to be selected, then marriages are to be celebrated.

Oh my dear affectionate son ! therefore for your daughters as per their respective swabhāvas find out the Supreme ṛṣis and celebrate marriages as per their wish and desire. ("परि देहि" celebrate their marriages).

By such good act, there will be fame and reputation in this world and also in the heavens and that would be spread over in increased manner.

अतः = Therefore

त्वं = youself

परिदेहि = please give away

अद्य = today

आत्मजा = your daughters

To whom ?

ऋषि मुख्येभ्यः यथा शीलं यथा रुचि = To the foremost sages, with due regard to daughters temperaments and likings.

यशो भुवि विस्तृणीहि = Thereby your fame all over the universe will be spread.

(The Nine ṛṣis are very great. They are (1) Marīci, (2) Atri, (3) Aṅgira, (4) Pulastya, (5) Pulaha,(6) Kratu, (7) Bhṛgu, (8) Vasiṣṭha and (9) Atharva.)

3-25-16

वेदाहमाद्यं पुरुषमवतीर्णं स्वमायया ।
भूतानां शेवधिं देहं बिभ्राणं कपिलं मुनिम् ॥ १६ ॥

अयं तव गृहेऽवतीर्णः साक्षान्नारायण एव नान्यः तल्लक्षणसद्भावादित्यहं वेद्मि । त्वमपि तया विद्धीत्यभिप्रेत्याह - वेदाहमिति ॥

Caturmukha said : - Oh Kardama ! in this, in your wife Devahūti, the person who had taken Avatār is actually Śrīman Nārāyaṇa only, not anyone else. The qualities that are available in Nārāyaṇa are seen in Him. You also know that He is actually Nārāyaṇa only.

Oh Kardama ! in your wife the Ancient person Nārāyaṇa has taken Avatāra. **He has taken Avatāra as "Kapila Muni" who is the Main root cause for the devotees to do sādhanās to attain puruṣārtha. Why He is called as 'Kapila' is further explained as-**

भूतानां जीवानां शेवधिं पुरुषार्थसाधन निधिं देहं बिभ्राणं, कं पिबति लाति चेति कपिलं नाम्नाऽहं वेदेत्यन्वयः ॥

कं means sukha. He takes the essence of sukha available in all places and leaves off Duhkha. (or) for the bhaktas He does upadeśa of jñānam and by which He bestows sukha and eraces duhkha. hence this **'Avatāra' is called as "KAPILA MUNI."**

अहं वेद = I know

आद्यं पुरुषं = this Great ancient person

स्वमाया अवतीर्णं = and He has taken Avatara as per His Desire.

भूतानां शेवधिं = You are the bestower of all the desired for all creatures.

देहं विभ्राणं कपिलं मुनिम् = You have now assumed the deha of Kapila Mauni.

This śloka is very important to establish that this 'Kapila' who had taken Avatāra with Devahūti is acually Paramātmā and other by that name was a wicked soul. The words of Caturmukha are most reliable. आप्रोक्तत्वं प्रमाणं इति ॥

3-25-17

ज्ञानविज्ञानयोगेन कर्मणामुद्धरंश्च यः ।
हिरण्यकेशः पद्माक्षः पद्ममुद्रापदाम्बुजः ॥ १७ ॥

यो ज्ञानविज्ञानयोगेन कर्मणां स्वरूपमुद्धरन् प्रकाशयन् उन्मूलयन् वा, यश्च हिरण्यकेशादि स्वलक्षणलक्षितः तमिति शेषः ॥ "हिरण्यश्मश्रुर्हिरण्यकेशः" इत्यादि श्रुतेः ॥

This person brings to light the karmas done with the buddhi of submission or dedication to Īśwara and destroys the Karmas which are the reason for Saṁsāra. He has Hairs made of gold. Following this śruti, this Kapila shines with golden Jaṭa. He has Eyes like Lotuses. He has Pādas having Lotus Marks. . He has Arms with Lotus Mudras. He has Pādas which are like Lotuses.

हिरण्यकेशः = Kapila has golden hairs.

पद्माक्षः = He has eyes like Lotuses.

पद्ममुद्रापदाम्बुजः = He has Lotus like Pādas with Padma Mudrā and Pādas like Lotuses.

ज्ञानविज्ञानयोगेन मोक्षोपायेन = He will bestow the mārga for reaching Mokṣa.

कर्मणां उद्धरं श्च यः संसारमूलभूतानि उत्पाटयिष्यन् = That Kapila Bhagawān will uproot the deep rooted desire for work in this material world and would uplift from that anādi saṁsāra.

3-25-18

एषमानवि ते गर्भं प्रविष्टः कैटभार्दनः ।
अविद्यासंशयग्रन्थिं च्छित्त्वा गां विचरियति।। १८ ।।

स्वस्य जगद्गुरुत्वादि सिद्धये देवहूत्या अपि स्वविज्ञानमुपदिशति एष मानवीति तव तत्त्वविज्ञापनेनाविद्यासंशयग्रन्थिं अज्ञानमविद्या विकल्पः संशयस्ताभ्यामुत्पन्नग्रन्थिं बन्धनं पाशलक्षणं चित्वा गां भूमिं विचरिष्यति स्वपादैकशरणानां तत्त्वज्ञापनायेति शेषः ।।

Caturmukha Brahma to establish that he is Jagat Guru, did upadeśa of his special jñānam to Devahūti. Oh Mānavī ! daughter of Swāyaṁbhuva Manu Devahūti, Who is the person who has entered in your garbha ? How you have known about Him ? He is the Person who erased the daitya Kaiṭabha. He is the actual Nārāyaṇa. By His upadeśa of Tatwa jñānam, your knots of ignorance and also the bondage of saṁsāra tied up with tight ropes, all will be destroyed. He will travel in the Jagat to impart for the devotees the correct Tatwa Jñānam.

मानवी = Oh daughter of Swāyaṁbhuva Manu,

कैटभमर्दनः = that Paramatmā who earlier killed Kaiṭabha

अविद्या संशय ग्रन्थिं छित्वा = He has entered into your garbha now

गां विचारिष्यति = He will travel all over the world.

ते तव अविद्या अज्ञानमूलः भ्रमः संशयः परापरतत्त्वविषयकः तयोः ग्रन्थिं मूलकारणभूतं जटान्तःकरणं तत्त्वविज्ञापनेन छित्वा, गां भूमिं अन्येषामपि भक्तानां तत्त्वविज्ञापनाय विचरिष्यति ।।

Caturmukha Brahma told Devahūti that the ignorance which leads to illusion and doubts; and also the knots relating to Para and Apara Tatwas, all these will be cut by jñānam, by Bhagawān Kapila by His Upadeśa.

3-25-19

अयं सिद्धगणाधीशः साङ्ख्याचार्यैः सुसम्मतः ।
लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः॥ १९ ॥

न केवलं तवाविद्या संशय ग्रन्थिं छिनत्ति किन्त्वन्येषामपीति भावेनाह अयमिति अयं भगवान् लोके कपिल इत्याख्यां गन्ता इत्यन्वयः संसारकपेर्लयहेतुत्वात् कपिल इत्यस्मिन्नर्थे विप्रतिपत्तिर्नास्तीत्याह सङ्ख्येति साङ्ख्यशास्त्रं कृत्वा, प्रवर्तकत्वेन तदाचार्याणा पुरुषाणां परमगुरुत्वेन तैः सुसम्मतोऽविप्रतिपन्नः कुतर्कबृंहित साङ्ख्यकर्ता नायमित्याह सिद्धेति सिद्धा मुक्ताः तेषां गणस्याधीशः अन्यकपिलस्यै तदभात् इतोपि न दुष्टकपिलोयमित्याह ते कीर्तिवर्धन इति ॥

Not merely the ignorance of Devahūti was being erased by Kapila, but for numerous others. This Kapila destroys the miseries of saṁsāra, hence the name is most suitable for Him. He did Sāṅkhya Śāstra which gave correct and proper jñānam, such granthas were made. Those who adhere and follow them, accepted Kapila as their Guru. By bad and wicked Tarkas, One Sāṅkhya sāstras has been made. That person is totally different.

सिद्धगणाधीशः This Kapila Bhagawān is the Master of all released souls who have proper and correct established jñānam. The other wicked Kapila, by the same, was never the master of muktas. Since Śrī Kapila is so great and actually Paramātmā and by His Anugraha the fame and reputation of Devahūti will increase.

अयं सिद्धगणाधीशः Your (Devahūti's) son will be the head of all the perfect souls. सिद्धानां ज्ञानि समूहानां अधीशः ? How ? कुतः ? यतः

साङ्ख्याचार्यैः सम्मतः ॥ Because His Teachings will be approved by Ācāryas of Sāṅkhya school.

Tātparya states :

सम्यग्ज्ञानं तु साङ्ख्यं स्यात्, तदर्थो योग उच्यते, इति कपिलेये । नायं दुष्टकपिल इत्याह अयमिति ॥

The wicked asura Kapila with the same name is not meant here.

सिद्धगणानां ज्ञानि समूहानां अधीशः = Kapila is the Head of all groups of jñānins. कुतः ? how ? यतः साङ्ख्याचार्यैः सुसम्मतः Because this is accepted so, by the Ācāryas of Sāṅkhya system.

अत्र दुष्टकपिलस्यापि साङ्ख्याचार्य सम्मतत्वात्, तद्व्यावर्तनाय साङ्ख्य शब्दार्थं प्रमाणेनैव दर्शयति तात्पर्ये ॥

That wicked Kapila is also acceptable by Saṅkhyācārya and so take him out of picture the śabda 'Sāṅkhya' and its meaning is shown by authority in Tātparya.

3-25-20

मैत्रेय उवाच— Maitreya said :

तावाश्वास्य जगत्स्रष्टा कुमारैः सह नारदः ।
हंसो हंसेन यानेन स्वधाम प्रत्यपद्यत ॥ २० ॥

जगत्स्रष्टा = Caturmukha who is the creator of the Jagat

तै आश्वास्य = reassured the couple Kardama and Devahūti.

कुमारैः सह नारदः = Then along with the Four Kumāras and Sage Nārada,

हंसः निर्मलो ब्रह्म = that pure Caturmukha

हंसेन यानेन = in the swan carrier

त्रिधाम परमं ययौ = left to the highest three planetary system.

Caturmukha Brahma after completing the talk with Kardama and Devahūti, left by swan carrier to the three planets along with Sanat Kumāras and Nārada.

मानुषैः सह बहुलं सम्भाषणं न न्याय्यमिति भावेन जगत्स्रष्टुः स्वधामाभिगमनं वक्ति ताविति हंसो निर्मलः ॥

To talk with human beings much, is not proper and with this opinion, Caturmukha left for his abode is stated here. Maitreya ṛṣi said :

Oh ! Vidura, Caturmukha Brahma who is the creator of the jagat (as per the Mandates of Bhagawān). made that Kardama ṛṣi and Devahūti happy. Then along with Sanat Kumāras and Nārada who had come with him, started in the swan carrier to Satyaloka, who is pure by swarūpa.

3-25-21

गते शतधृतौ क्षत्तः कर्दमस्तेन चोदितः ।
यथोदितं स्वदुहितॄः प्रादाद् विश्वसृजां ततः ॥ २१ ॥

कर्दमेन पुत्राननदर्शनेन धातुर्वचनं न विस्मृतमिति भावेन तदुक्तंकरोतीत्याह गत इति शतधृतौ शतानन्दे चतुर्मुखे तत इत्यनेन न विलम्बः कुत इति ध्वनयति ॥

After Kardama ṛṣi saw the faces of his daughters, and did as per the words of Caturmukha without forgetting the same. Oh Vidura ! After the departure of Caturmukha, as per the words of Caturmukha, to generate the prajās, proper ṛṣis for marrying his daughters were seen. Then he donated such daughters to such proper ṛṣis. ततः indicates after the words of Caturmukha, Kardama did not delay the matter and acted soon.

शतधृतौ गते = After the departure of Caturmukha Brahma,

क्षत्तः = Oh Vidura !

कर्दमः तेन चोदितः = that Kardama sage as ordered by Caturmukha,

स्वदुहितॄ यथा उदितं प्रादाद् = gave his nine daughters in marriage to the nine sages,

विश्वसृजां ततः = Who are all creators of populations of the Jagat.

3-25-22

रुद्र उवाच— Rudra said :

मरीचये कलां प्रादादनसूयमिथात्रये ।
श्रद्धामङ्गिरसेऽयच्छत् पुलस्त्याय हविर्भुवम्॥ २२ ॥

मन्दमतीनां सम्यगवबोधाय वरान्व्यवक्ति मरीचय इति ॥

In order to clarify to the dull intelligent persons, now it is said to which supreme ṛṣis, the respective daughters were given in marriage, is described in detail. That Kardama ṛṣi gave his daughter Kalā to Marīci Supreme ṛṣi. Then the second daughter Anusūya was given to Atri ṛṣi. The third daughter Śraddhā was given to Aṅgirasa ṛṣi. The fourth daughter Havirbhu was given to the sage Pulastya.

मरीचये कलां प्रादात् = Kardama handed over his daughter Kalā to the Sage Marīci.

अनसूयां अथ अत्रये = Then he handed over Anasūya to Atri ṛṣi.

श्रद्धां अङ्गिरसे अयच्छत् = Kardama gave his daughter Śraddhā to the sage Aṅgiras.

पुलस्त्याय हविर्भुवम् = He gave his daughter 'Havirbhu' to the sage Pulastya.

एतदेव विविच्याह - मरीचय इति ॥ कलां कलानाम्नीम् - एवं उत्तरत्रापि ॥

3-25-23

पुलहाय गतिं युक्तां क्रतवे च क्रियां सतीम् ।
ख्यातिं च भृगवेऽयच्छद् वसिष्ठायाप्यरुन्धतीम्॥ २३ ॥

गतिं पुलहाय युक्तां = Kardama gave his daughter Gati to the sage Pulaha.

क्रतवे च क्रियां सतीम् = Kardama gave his chaste daughter Kriyā to Kratu Ṛsi.

ख्यातिं च भृगवे अयच्छद् = Daughter by name Khyāti was given to the ṛṣi Bhṛgu.

वसिष्ठाय अपि अरुन्धतीम् = For the Sage Vasiṣṭha, Kardama gave his daughter Arundhatī.

युक्तां योग्यामिति सर्वत्र विशेषणम् ॥

The quality 'proper' extends in all cases.

3-25-24

अथर्वणेऽददाच्छान्तिं यया यज्ञो वितन्यते ।
विप्रर्षभान् कृतोद्वाहान् सदारान् समलालयत्॥ २४ ॥

कर्दमो जामातृणां दुहितृषु प्रीत्यर्थं किमकार्षीदिति तत्राह विप्रर्षभानिति समलालयद्धनमानाभ्यामिति शेषः ॥

Further Kardama, gave his daughter Śānti to Atharvaṇa ṛṣi.

Along with wife Śānti, that Atharvaṇa ṛṣi performed many many Yajñas. Then that Kardama for the satisfaction of his

daughters, what he did to the sons in law is narrated. Like this, Kardama ṛṣi submitted his daughters to those Brahma ṛṣis and celebrated the marriages. At the time of marriages, for all the sons in laws, Kardama gave plenty of wealth and honoured them and made all of them very happy.

अथर्वणे शान्तिं अददात् = Kardama ṛṣi gave his daughter Śānti to Atharvaṇa ṛṣi.

यया यज्ञः वितन्यते = Because of her, the sacrificial ceremonies were well performed.

विप्रर्षभान् कृत उद्वाहान् = By Kardama, foremost brāhmaṇas marriages were performed.

सदारान् समलालयत् = Then the sage Kardama maintained them also with their wives.

समलालयत् = धनमानाभ्यां सन्तोषितवान् इति ।

3-25-25

ततस्त ऋषयः क्षत्तः कृतदारा निमन्त्र्य तम् ।
प्रतिष्ठन् नन्दमापन्नाः स्वं स्वमाश्रमण्डलम्।। २५ ।।

तल्लालिता जामातरस्तत्प्रीत्यर्थे तदाश्रम एव किमवसन्नत स्वाश्रममयासिषुः उभयमपि सम्भावितमिति तत्राह तत इति कृतदारा विहितभार्या भार्यान्तरप्राप्तीच्छारहितावा "युगेक्षपातेपर्याप्ते कृतं क्लीबेहितेर्थदि"-ति यादवः नन्दं धनमानाभ्यां समृद्धिमापन्नाः प्राप्ताः।

Like this the sons-in-law were honoured. Then whether they stayed the āśrama of Kardama or some stayed there and some left to their āśramas ? - all these answered. Oh Vidura ! then those ṛṣis married proper wives for them respectively. They were also highly satisfied by the wealth and presents given by Kardama. Then they all took leave of that Muneśwara Kardama and left for their respective āśramas along with their respective wives happily.

कृतदारा = विवाहित भार्याः ।

नन्दं तोषमापन्नाः प्राप्ताः सन्तः ॥

क्षत्तः = Oh Vidura !

ततः = Then

ते ऋषयः = those nine ṛṣis

तं निमन्त्र्य = took leave of Kardama ṛṣi

नन्दं आपन्नाः = with great joy and happiness

प्रतिष्ठन् = they left the hermitage of Kardama.

स्वं स्वं आश्रम मण्डलम् = They left to their respective āśramas.

3-25-26

स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षभम् ।
विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥ २६ ॥

सूचीकटाहन्यायेन कर्दमजामातॄणामनवसारादुक्तं कथाप्रसङ्गं विश्राव्य पुनरपि कर्दमचरितशेषं वक्ति स चेति कृतादिषु त्रिषु युगेषु प्रादुर्भावो यस्य सत्रियुगस्तं "युगत्रयावतारेण त्रियुगश्चेति कथ्यते" इति च आत्मना ब्रह्मवचनेन च सम्यक् ज्ञात्वा विविक्त एकाते ॥

Following the principle of "Needle and big pot" theory, the stories connected to the sons-in-law of Kardama are like the needle, a small one and after having finished that, the bigger one, is taken now. The remaining history of Kardama is stated and continued now. Then Kardama had the desire to have Bhagawān Govinda to take Avatāra in him. That Govinda is called त्रियुक् - because He takes Avatāra in the first three yugas only. Kṛta, Tretā and Dwāpara yugas. By his mind, as well as the say of Caturmukha, by that Kardama came and respectfully submitted Namaskārams to Sri Kapila Rūpi Sri Hari. Then he also spoke.

विबुधर्षभं = Śrī Viṣṇu is the chief of all devatās.

विविक्त उपसङ्गम्य = Kardama approached Him in a scheduled place then,

प्रणम्य = did namaskārams

समभाषत = then Kardama spoke

युगत्रयावतारेण त्रियुगश्चेति कथ्यते इति पाद्मे ।

In Padma Purāṇa, it is said that Paramātmā is called as 'Triyuk' because He takes Avatāras in the first three Yugas only. Great Paṇḍitācārya states, Madhwa Vijaya 2-2- as

नाथः कलौ त्रियुगहूतिरनुद्बुभूषु ॥

3-25-27

अहो पापच्यमानानां निरयेस्वैरमङ्गलैः ।
कालेन भूयसा नूनं प्रसीदन्तीह देवताः ॥ २७ ॥

स्वाभीष्ट श्रवणायोपाद्घातं रचयति अहो इति निरये नरक तुल्ये संसारे देवतास्तात्त्विका इन्द्रियाभिमानि देवताः ॥

अहो पापच्यमानानां = Alas, those who are entangled by sinful deeds,

निरये स्वैः अमङ्गलैः = and are involved in hellish entanglements of their own misdeeds,

कालेन भूयसा नूनं = definitely after long time

देवताः प्रसीदन्ति इह = the devatās will help them.

Kardama ṛṣi wished to have the matter which he wanted to hear from the Mouth of Śrī Hari and so he submitted as introduction to such topics. He said, "we are suffering in this saṁsāra due to our inauspicious Karmas done. They are like hells.

For a long time, again and again we suffer in such Saṁsāra. Whether the presiding deities will they appear before us, being pleased with us and will avoid and make us without miseries ?

अहो = Even then,

नूनं = is the śabda used in the sense of objection.

स्वाभीष्टं प्रष्टुं कपिलमभिनन्दयन्नाह । अहो इत्यादि सप्तभिः ॥

In order to fulfill his desire Kardama speaks in the seven ślokas by pleasing Bhagawān Kapila.

निरये नरकतुल्ये संसारे पापच्यमानानां पुनः पुनर्भृशं दह्यमानानां स्वैः स्वीयैः अमङ्गलैः ॥

This material world is a place of suffering, which is due to the misdeeds of the inhabitants, the conditioned souls themselves. The sufferings are not extraneously imposed upon them, rather the conditioned souls create their own suffering by their own acts. In the forest, fire takes place automatically. It is not as though some one goes there and set a fire.

3-25-28

बहुजन्मविपाकेन सम्यग् योगसमाधिना ।
द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ॥ २८ ॥

बहुजन्मविपाकेन सम्यग् योगसमाधिना द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ॥

Instead of seeking Hari-Prasāda what is the need to seek the prasāda of Tatweśas / This is because the Prasāda of Tatweśaru is not different from Hari Prasāda. Śrī Hari when not pleased, the Prasāda of Tatweśaru is not going to happen. Hari Prasāda is not possible to obtain in one birth. Even though the devotee is doing good upāsanā properly, still it would take many, many births. Yatis

who have won over all indriyas, in a solitary place in the Muṭh or in the forest, they sit and due to the Bhakti yoga earned in many births, have darśan of Srī Hari by adopting Samamprajña Samādhi.

They do all efforts to have darśan of Śrī Hari.

बहुजन्मविपाकेन = After many many births by maturity

सम्यग् योग समाधिना = by full trance in Yoga,

यतयः = the yogis

यतन्ते = endevour to see

शून्यागारेषु यत्पदम् = the Lotus Pādas of the Supreme God.

सम्यग्योगः = समीचीनो भक्तियोगः,

शून्यागारेषु = विविक्तस्थलेषु ॥

Gītā states in 7-19

बहूनां जन्मानामन्ते ज्ञानवन् मां प्रपद्यते । वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

After many many births, the devotee (after reading and understanding the granthas of Śrīmad Ācārya) will understand that Śrī Vāsudeva is a Pūrṇa Entity. Such Mahāns are very difficult.

3-25-29

स एव भगवानद्य हेलनं नगणस्य नः ।
गृहेषु जातो ग्राम्याणां यः स्वानां पक्षपोषणः॥ २९ ॥

यश्च स्वानां स्वभक्तानां पक्षं पुष्णातीति पक्षपोषणः स एव भगवानद्य ग्राम्याणां विषमलोलानां नो हेलनमवज्ञां न गणय्यानादृत्य केवलानुग्रहलक्षणबुध्या गृहेषु जातः प्रादुर्भूत इत्यन्वयः नः इत्युक्तानुसारेण गृहेष्विति बहुवचनं नोऽस्मादृशानामिति वा ॥

स एव भगवान् = That Bhagawān only

हेलनं नगण्य = without minding about the negligence of

नः गृहेषु = in our houses

जातः = appears

यः ग्राम्याणां स्वानां पक्षपोषणः = We are only ordinary householders. Paramātmā is the nourisher of His devotees. Paramātmā without minding about the low status of such person, takes Avatāra.

यः स्वानां भक्तानां पक्ष अभीष्टं पुष्णाति इति 'पक्षपोषणः' इति ॥

Gitā states in 18-55

भक्त्या मामभिजानाति यावन्यश्चास्मि तत्त्वतः ।

Such Bhakti is possible only by always studying the Granthas of Śrīmad Acārya ; and there is no other mode to earn proper Bhakti towards Śrī Hari.

3-25-30

स्वीयं वाक्यमृतं कर्तुमवतीर्णोसि मे गृहे ।
चिकीर्षुर्भगञ्छर्म भक्तानामभिवर्धनः ॥ ३० ॥

मे गृहे = Kardama states, in my house,

स्वीयं = Your goodself

वाक्यं ऋतं = to confirm your words as true

कर्तुं अवतीर्णोऽसि = to do that, You have taken Avatāra.

भगवत् शर्म भक्तानां चिकीर्षुः = You desired the fame of Bhagawat Bhaktas and therefore

अभिवर्धनः = You have taken Avatāra.

भक्तानां ज्ञानं अभिवर्धनः तेषामेव शर्मसुखं चिकीर्षुः त्वं तव पुत्रत्वेन अवतरिष्यामि इति स्वीयवाक्यमृतं सत्यं कर्तुं मे गृहे भार्यायां अवतीर्णः आसीत् इति अन्वयः ॥

By increasing the knowledge of the devotees, and by that there will be ānanda and you desired so, and so you told that you will take Avatāra in my house in future. To make true of that sentence, you have now taken Avatāra in my wife Devahūti as our son.

Kapila promised Kardama to become his son. He descended as the son of Kardama Muni.

(1) in order to fulfill that promise.

(2) to distribute knowledge चिकीर्षुः भगवान् ज्ञानम् ।

3-25-31

तान्येव तेऽभिरूपाणि रूपाणि भगवंस्तव ।
यानि यानीह रोचन्ते स्वजनानामरूपिणः ॥ ३१ ॥

भगवन् = Oh Bhagawān !

तव तानि एव ते अभिरूपाणि रूपाणि = You have no material Forms. You have many, many forms, which are unlimited.

यानि यानीह रोचन्ते स्वजनानां अरूपिणः = Those all Rūpas without material connection. Those Rūpas which are liked by your devotees also become the Rūpas liked by You.

यानि यानि ब्रह्मादि रूपाणि रोचन्ते,
स्वनानां तान्येव ते व्यक्त्यर्थं अभिरूपाणि ।

Whatever Rūpas that are liked by the devotees of the Lord, they only are brought by Paramātmā as Avatāras.

"व्यक्तो भवेत् हरिः तत्र यत्स्थानं रचितं सतां" इति कौर्मे ॥

Kūrma Purāṇa gives the authority that whatever Rūpas are desired and aspired by the sātwic souls, such Rūpas are brought to their vision by the Lord.

सतां = ब्रह्मादीनाम् ॥

That is why in the śāstras, all the devatās go to Caturmukha and plead for Bhagawat Avatāras, but not directly to Him.

अरूपिणः = प्राकृत शरीररहितस्य ।

God has no Prākṛta Śarīra.

तव अवताराय प्रवेष्टुं स्वजनानां ब्रह्मादीनां भक्तानां इह भूमौ यानि यानि रूपाण्यत्रिपराशरादि ब्राह्मणशरीराणि वा दशरथ वासुदेवादि क्षत्रिय शरीराणि वा रोचन्ते अभीष्टानि भवन्ति ॥

3-25-32

त्वां सूरिभिस्तत्त्वबुभुत्सयाद्धा सदाभिवादार्हणपादपीठम् ।
ऐश्वर्य वैराग्ययशोऽवबोधवीर्यश्रिया पूर्णमहं प्रपद्ये ॥ ३२ ॥

कर्दमः आत्मनः पुत्रत्वाभिमानं विहाय अपरोक्षज्ञानी तं विजानत् अनन्य साधारणलक्षणैः तं स्तौतीत्याह - "**त्वां सूरिभिरिति**"

Kardama left off the attachment as his son and knowing that he being an aparokṣa jñānin, extolled Bhagawān Kapila with distinct and extraordinary qualities, that He possessed always.

सूरिभिः = ब्रह्मादिसूरिभिः = Brahma and other devatās,

My dear Lord ! Your Lotus like Pādas are the reservoir that always deserves to receive worshipful homage from all great sages, who are anxious to understand about the Absolute Truth.

ऐश्वर्य-वैराग्य-यशो-अवबोध वीर्यश्रिया पूर्तं = You are full in opulence, renunciation, transcendental fame, knowledge, strength and beauty

अत्र हरेः वैराग्यं नाम स्वेतरस्य समस्तस्य अत्यारता दर्शनम् ॥

Renunciation as relating God Śrī Hari, means, other than he, all others else have no esence in them.

ऐश्वर्यं = ईश्वरत्वं = Being the Master of all.

Therefore, Kardama states that he takes total refuge in Śrī Hari, Kapila. अहं प्रपद्ये ।

3-25-33

परं प्रधानं पुरुषं महान्तं कालं कविं त्रिवृतं लोकपालम् ।
आत्मानुभूत्यानुगत प्रपञ्चं स्वच्छन्दशक्तिं कपिलं प्रपद्ये ॥ ३३ ॥

कपिलं प्रपद्ये = I surrender to Bhagawān Kapila.

His extra-ordinary qualities are -

स्वच्छन्दशक्तिं = स्वेच्छानुसारि जगत्सृष्ट्यादि शक्तियुक्तम् ।

Kapila Bhagawān is having Śakti to create the Jagat as per His descretion.

कपिलं = कं ब्राह्मणं पिं पिनाकिनं रुद्रं च लालयतीति कपिलः तम् यस्मादुत्पद्यते ब्रह्मा पद्मयोनिः पितामहः । ब्रह्मादिषु प्रलीनेषु इति मोक्षधर्म वचनात् ॥

Kapila Bhagawān is responsible for the creation of Caturmukha, Rudra and other devatās and so He is called as 'Kapila.' In Mokṣa dharma authority also the same is mentioned.

अत एतानि लक्षणानि बहुज्ञैरेव ज्ञातव्यानि, नास्मादशैरिति स्थितम् ॥

Such Lakṣaṇas are known only to very learned, but not to all.

Kapila is uttama compared to Prakṛti and Puruṣa. Hence it is said as

परं = उत्तमम् प्रधानं, पुरुषं, प्रकृतिपुरुषयोः परं उत्तमम् ॥ प्रकर्षेण धीयते जगदिति प्रधानम् । भर्ता सन् भ्रियमाणो विभर्ति इति श्रुतेः ॥

He creates the jagat in a splendid way and so He is known as प्रधानम् । Puruṣa - He is very prominent and important compared to Prakṛti.

प्रकृतेरपि प्रधानत्वं अस्ति इत्यतः पुरुषं इति ॥

द्वाविमौ पुरुषौ लोके - in that Bhagawat Śloka पुरुष, चित्प्रकृतेरपि पुरुषशब्दवाच्यत्वात् कथञ्चित् उक्त लक्षणयोग्यता इत्यत तम् - महान्तं ।

He is Anantha, by deśa, kāla and guṇas and so He is Mahān. He is calleed as Kāla, because He is anantha kalyāṇa guṇa. गुणैः कलित्वात् कालः । In Gītā 11-32, Kṛṣṇa says as कालोऽस्मि लोकक्षयकृत् कविं = He is jñnaswarūpi. Gītā states : कविं पुराणं अनुशासितारं लोकपालम् - He is the protector of the Jagat. 3-2-22 ॐ प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॐ establishes this great quality of Bhagawān.

लोकपालत्वं इन्द्रादीनां अप्यस्त्यतः आत्मानुभूत्येति - आत्मानुभूत्या स्वरूपज्ञानेनैव सम्यगविशेषतया ज्ञातः प्रपञ्चो येन स तथा तम् ॥

This protection of the Jagat is found in Indra and others also. But Kapila does all these by His Swarūpa Jñānam itself without the help of others. All these qualities are extra-ordinary and unique.

3-25-34

तं त्वाभिपृच्छेऽद्य पतिं प्रजानां
त्वयावतीर्णेन उताप्तकामः ।
परिव्राजां पदवीमास्थितोऽहं
चरिष्ये त्वां हृदि युञ्जन् विशोकः ॥ ३४ ॥

एवं स्तुत्या भगवन्तं प्रसाद्य स्वाभीष्टानुज्ञां प्रार्थयत इत्याह - तं त्वेति ॥

Like this, Kardama ṛṣi extolled Bhagawān and then submitted his prayers before him.

अद्य त्वाभिपृच्छे = Today I have (Kardama) something to ask from You.

प्रजानां पतिं = You are the Lord of all living entities.

अवतीर्णेन त्वयाप्तकामोऽपि तथापि य एवं विधलक्षणस्तं त्वानुपृच्छे अनुज्ञां प्रार्थये ॥

You have taken Avatāra, but you are always having all desires fulfilled completely only. Still you have taken Avatāra and I need (Kardama) Your Permission.

किमर्थम् - तत्राह - परिव्राजां पदवीं अहं आस्थितः सन्न्यासिनां पदवीमास्थितः सन्न्यस्तो हृदि त्वां युञ्जन्, त्वामुद्दिश्य मनोयोगं कुर्वन्,

Permission for what purpose ? किमर्थम् - तत्राह - परिव्राजां पदवीं अहं आस्थितः सन्न्यासिनां पदवीमास्थितः सन्न्यस्तो हृदि त्वां युञ्जन्, त्वामुद्दिश्य मनोयोगं कुर्वन्,

Kardama wished to become iti-nerant mendicant.

अत एव विशोकः त्वद्वियोगनिमित्त शोकरहितो ग्रामैकरात्रविधिना चरिष्ये अटिष्यामि इति अन्वयः ॥

Renouncing this family life, Kardama wished to travel about, free from lamentation, thiking always of Kapila Bhagawān in his heart.

3-25-35

भगवानुवाच— Bhagawān said :

मया प्रोक्तं हि लोकस्य प्रमाणं सत्यलौकिके ।
अथाजनि मया तुभ्यं यदवोचमृतं मुने ॥ ३५ ॥

कर्दमस्तुत्या प्रसन्नो भगवांस्तस्मै ज्ञानं उपदिशति - मयेति ॥

Bhagawān was pleased by the stotra of Kardama and so He did upadeśa of jñānam to Kardama.

"आभासो ज्ञानमालोको लोको भासश्च कथ्यते" इत्यभिधानादत्र लोकशब्देन ज्ञानं विवक्षितम् ।

Based on this authority, here by the 'Loka' śabda - jñānam is sent.

सत्यलौकिके यथार्थज्ञान विषये यन्मया प्रोक्तं तदेव लोकस्य जनस्य प्रमाणं प्रमाकरणम् ।

Whatever I have spoken (Kapila) all those words are authorities and are pramāṇas. For the persons in the world, that would help as great authorities.

हि शब्देनाप्ततमत्वादि हेतुं सूचयति ।

The śabda 'hi' denotes that Kapila is the most reliable person.

ब्रह्मा विष्णुर्हि लोकस्य इति स्मृतेः द्वितीयं ब्रह्मणोक्तमपि प्रमाणमिति ध्वनयति ॥

Reliable person is one who has no ignorance, and no intention to delude.

अज्ञान विप्रलम्भादि दोष राहित्यं आप्तत्वात् तदस्माकमस्तीति तव सिद्धमिति भावेनाह अथ अजनि मया तुभ्यं यत् अवाचं ऋतं मुने

That such quality available in Kapila is proved because earlier that He would become his son. Now Kapila has descended to fulfill that truth.

3-25-36

एतन्मे जन्म लोकेऽस्मिन् मुमुक्षूणां दुराशयात् ।
प्रसङ्ख्यानाय तत्त्वानां समत्वायात्मदर्शिनाम्॥ ३६ ॥

एतन्मे जन्म अस्मिन् लोके = My Avatāra in this world,

मुमुक्षूणां दुराशयाम् = for the benefit of those great sages seeking liberation and to come out of unnecessary material desires.

तत्वानां प्रसङ्ख्यानाय = For explaining of the Truths

समत्वाय आत्मदर्शिनाम् = which is highly esteemed in self-realization.

आत्मदर्शिनामात्मज्ञानिनां समत्वाय यथार्थज्ञानस्थिरीकरणाय च इति ॥

दुराशयात् - is very significant. 'Dur' refers to trouble or duhkha miseries. Āśayāt means "from the shelter." We conditioned souls have taken shelter of the material body, which is full of troubles and miseries. Foolish people and miseries. Foolish people cannot understand the situation, and this is called 'ignorance,' 'illusion.'

3-25-37

एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा ।
तं प्रवर्तयितुं देहमिमं विद्धि मया भृतम् ॥ ३७ ॥

एषः आत्मपथः अव्यक्तः नष्टः कालेन भूयसा = In the course of time, due to efflux of time, this path of self-realilzation (that to understand about jīva and Paramātmā' which is difficult to be known is lost.

तं प्रवर्तयितुं = this, has to be introduced again,

इमं देहं मयाभृतम् विद्धि = so this body has been assumed by ME. Please know this.

सम्यग्ज्ञानप्रवर्तकशून्येन भूयसा महता कालेनाव्यक्तः सूक्ष्म एव वक्ष्यमाणात्मपथः परमात्मतत्त्वविषयो मार्गो नष्टस्तिरोहितोऽभूत् । यथार्थ-ज्ञानसाधन साङ्ख्यशास्त्रनिर्माणेन तमात्ममार्गं प्रवर्तयितुं मया भृतमिमं देहं विद्धीत्यन्वयः ॥

3-25-38

गच्छ कामं मयाऽऽपृष्टो मयि सन्न्यस्तकर्मणा ।
जित्वा सुदुर्जयं मृत्युममृतत्वाय मां भज ॥ ३८ ॥

अवतार प्रयोजनमुक्त्वा "तं त्वानुपृच्छे" इत्यस्योत्तरमाह - गच्छेति ॥

After explaining the utility of the Avatāra to Kardama, Bhagawān Kapila replies for the permission sought for earlier.

आपृष्टोऽनुज्ञातः । कामं यथा सुखम् ।

Now, being sanctioned by Me, go Kardama as you desire.

मयि सन्न्यस्तकर्मणा = Surrender and submit your activities to ME.

जित्वा सुदुर्जयं मृत्युं = Conquer in surmountable death,

अमृतत्वाय मां भज = For obtaining eternal life (Mokṣa) worship ME.

गत्वाप्येवं कुर्वित्याह - मयीति । = Leaving the house, what to be done, is explained, further - मयीति ।

मयि सन्न्यस्तेन = अर्पितेन कर्मणा सुदुर्जयं मृत्युमिन्द्रियग्रामं जित्वा, अमृतत्वाय मां भजेत्यन्वयः ॥

3-25-39

मामात्मानं स्वयंज्योतिः सर्वभूतगुहाशयम् ।
आत्मन्येवात्मना वीक्ष्य विशोकोऽभयमृच्छति॥ ३९ ॥

भजनप्रकारं उपदिशति

Now how to worship, the details are taught to Kardama ṛṣi.

सर्वभूतानां हृदयगुहायां शेत इति सर्वभूत गुहाशयः तम्,

Paramātmā is residing in the hearts of all. As stated in the sūtras 1-2-11 and 1-2-12,

ॐ गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ॐ ॥

ॐ विशेषणाच्च ॐ ॥

Paramātmā is स्वयं ज्योतिः स्वप्रकाशम् आत्मानमादानादिकर्तारम् आत्मनि चिद्रूपे त्वय्येव आत्मना लिङ्गशरीर व्यतिरिक्तत्वेन नित्यकैङ्कर्यलक्षणेन चिदानन्द स्वरूपेण वीक्ष्य विशोको विनष्टसंसारक्लेशः त्वमभयममृतम् ऋच्छसिमुक्तो भविष्यसीत्यन्वयः ॥

As stated in the sūtra 1-1-24 ॐ ज्योतिश्चरणाभिधानात् ॐ ॥ He is self-luminous. Kardama has to see in his heart, through his intellect can always see Paramatmā kapila. Thus Kardama will achieve the state of eternal life, free from all lamentation and fear.

विशोकः अभयं ऋच्छसि ॥

आत्मनि स्वरूपदेहे आत्मना मनसाऽभयं मोक्षमृच्छसि = प्राप्स्यसि ।

3-25-40

विश्वमेतद्धि शास्त्रेण विज्ञायात्मनमीश्वरम् ।
मुनिः शान्तमनोवाक्यस्तदा नाख्यात्युपप्लवः॥ ४० ॥

मोक्षे वैराग्यं मुख्यसाधनमित्याशयेनाह विश्वमिति -

For Mokṣa, the important sādhanā is renunciation. That is clarified in this verse.

अत्र विश्वमात्मानं चेश्वरं विज्ञायेत्यन्यथा प्रतीतिवारणाय योजनां दर्शयति।

विश्वमेतद् एतादृशं अनित्यं असारमिति तव सिद्धं यस्मादतः शास्त्राचार्योपदेशेन आत्मानमन्तर्यामिणमीश्वरमखण्डैश्वर्य गुणाकरं विज्ञाय,

This jagat is not nitya, but is anitya and temporary only. It has no essence in it. By the upadeśa of Ācārya, Paramātmā who is the Antaryāmi has unlimited Aiśwarya, and has unlimited auspicious attributes has to be understood,

मुनिरपरोक्षज्ञानी शान्तमनोवाक्यः निवृत्त लिङ्गशरीररूपमन आदीन्द्रियो यर्हि तदोपप्लवः दुःखाज्ञानभयशोकादि लक्षण उपद्रवो नाख्याति = न प्रकाशते ॥ एतादृशं मुक्तत्वमित्यर्थः ॥

ततश्चायमर्थः -

विश्वमेतदेतादृशमसारं यतः अतः तत्परिज्य, आत्मानमादानादिकर्तार-मीश्वरं सर्वेश्वरं शास्त्रेण विज्ञाय, मुनिः मननशीलः शान्तमनोवाक्यः निवृत्तान्यविषयक मनोवाग्व्यापारो यदा भवति तदोपप्लवो दुःखाज्ञानाद्युपद्रवो न ख्याति न भासते पुनः तद्रनुवो न भवति उपद्रव स्वरूपमेव न भवति इत्यर्थः ॥ स्पष्टम् ॥

3-25-41

मात्र आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम् ।
वितरिष्ये यया चासौ भयं चातितरिष्यति ॥ ४१ ॥

मातुः का गतिरिति शङ्का मा भूदित्याह मात्र आध्यात्मिकीमिति ।

Then what would be the position of mother Devahūti for that doubt, it is cleared here.

मात्र आध्यात्मिकीं विद्यां शयनीं सर्वकर्मणाम् वितरिष्ये = I shall also give (Kapila Bhagawān) to my mother Devahūti the

knowledge which opens the door of spiritual life, and ending all frutitive activities.

यया च आसु = By which she also

अभयं च अतितरिष्यति = will overcome also the fear.

अहं आध्यात्मिकीं परमात्मादि तत्त्वविषयां सर्वकर्मणां शमनीं विद्यां मात्रे वितरिष्ये उपदेश्यामि, यया विद्यया असौ माता भयमतितरिष्यति । 'च' शब्दात् संसारं तीर्त्वा, नित्याभयं हरिं प्लवति गच्छति सूचयति -

By the śabda 'Ca' it is indicated that Devahūti would cross over Saṁsāra, and will reach Śrī Hari,. प्लु गताविति धातुश्च ।

3-25-42

मैत्रेय उवाच— Maitreya said :

एवं समुदितस्तेन कपिलेन प्रजापतिः ।
दक्षिणीकृत्य तं प्रीतो वनमेव जगामह ॥ ४२ ॥

एवं कपिलेन समुदितः तेन = Like this, when it was addressed by Bhagawān Kapila,

प्रजापतिः = that progenitor of human society, Kardama,

तं दक्षिणीकृत्य = Circumambulated that Bhagawān Kapila,

प्रीतः वनं एव जगाम ह = and being pacified, Kardama then left to the forest.

समुदितः उपदिष्टः ।

दक्षिणीकृत्य = प्रदक्षिणीकृत्य ॥

Going to the forest is compulsory for everyone. Forest going means to take complete surrender and shelter of the Supreme Lord. Prahlāda Mahārāja explains this Bhāgawatam in the seventh Skanda as 7-55

सदा समुद्विग्नधियामसद्ग्रहात् ॥

3-25-43

व्रतं स आस्थितो मौनमात्मैक शरणो मुनिः ।
निःसङ्गो व्यचरत् क्षोणीमनग्निरनिकेतनः ॥ ४३ ॥

वनमित्यनेनैकत्रावस्थानं प्रतीयते, न भूवलय भ्रमणम्, तथा च सन्न्यासाचारभङ्ग इति तत्राह -

सः मौनं व्रतं आस्थितः = Kardama accepted silence as a vow.

आत्म एक शरणो मुनिः = in order to think of the Supreme Paramātmā and take shelter of Him exclusively. (मुनिः मननशीलः)

निःसङ्गः क्षोर्णी व्यचरत् = Kardama travelled over the surface of the Earth without any company.

न अग्निः अनिकेतनः (निःसङ्गः = अद्वितीयः) = With Agni and without shelter.

अग्निनामात्मसमारोणादनग्निः । गृहाद्याश्रमरहितः ।

न अग्निः - Gītā 6- 2 states

स सन्न्यासी च योगी च न निरग्निः न च अक्रियः ॥

When involved in Dhyāna yoga, that devotee will not be cnsidered as having left Gārhapatya, Dakṣiṇāgni and Āvahanīyam Agnis.

आत्मा हरिः एकः शरणं रक्षिता गृहं च यस्य स तथा ॥

Control of tongue is important.

मौनं वागिन्द्रियनिग्रहलक्षणम् । तेन हि प्रियाप्रिय व्यवहारेण स्नेह द्वेषसम्भवेन स्वतो दुःस्थस्य मनसः कालुष्येण तयोः प्रियाप्रिययोः निवृत्तिः न स्यात् । अयमेव संसारः इति प्रथमतः तन्निग्रहः कर्तव्यः ॥

3-25-44

मनो ब्रह्मणि युञ्जानो यत् तत् सदसतः परम् ।
गुणावभासे विगुण एकभवत्यानुभविते ॥ ४४ ॥

ब्रह्मणि मनः युञ्जानः = Kardama fixed his mind on Brahman.

यत् तत् सदसतः परम् = who is beyond cause and effect.

गुणावभासे विगुणः = ज्ञानादि गुणानामवभासः प्रकाशो यस्मिन् स तथा, ज्ञानादि गुणात्मत्वेन प्रकाशमान इत्यर्थः, तस्मिन् । = Brahman was glittering with jñānam and other attributes.

एक भक्त्या अनुभाविते = With important devotion on Śrī Hari, he lived always.

एको = मुख्यः सर्वोत्तमो हरिः नान्यः इति सम्यग् ज्ञानपूर्विकया भक्त्याऽनुभावितेऽधिवासिते ॥

अनेक जन्मभिः प्रचित संस्कारेण द्रढीयतया शृङ्खलितत्वात् अन्यत्र न याति इत्यर्थः ॥

किमत्र प्रमाणमित्यतो वाह - **एकभक्त्येति** ॥ एकभक्त्या एकया केवलया अनीशत्वादि दोषलेश शून्यया भक्त्या अनुभाविते सम्यक् ध्याते । सतां भावनात्र प्रमाणं इत्यर्थः ॥

3-25-45

निरहङ्कृतिर्निर्ममश्च निर्द्वन्द्वः समदृक् स्वदृक् ।
प्रत्यग्रः शान्तधीर्धीरः प्रसान्तोर्मिरिवोदधिः ॥ ४५ ॥

पुनः कर्दमस्थितमाह - Again the state of Kardama is described.

निरहङ्कृतिरिति अहं कर्तेति बुद्धिशून्यः- Kardama had no buddhi as "I am the doer."

निर्ममश्च = इदं देहादि ममेति बुद्धिशून्यो निर्मानो निर्द्वन्द्वः शीतोष्णद्वन्द्वकृतोपद्रवरहितः समदृग्योग्यतानुसारेण तत्तदर्थज्ञानी।

This deha is mine like Kardama did not buddhi, that means, he had namaskara at all in him. Neither cold or heat, did not disturb him.

स्वदृगित्यत्र स्वशब्दः स्वात्मवाची न स्वात्मज्ञानस्य मोक्षसाधनत्वा-भावात् किन्तु परमात्मवाच्येत्वेत्यभिप्रेत्य तस्य परमात्मवाचकत्वे निमित्तं प्रमाणेनैव दर्शयति ॥ 'अनन्येति'

'Swa' does not denote Kardama but it does Paramātmā. In Tātparya, authority is shown for that śabda denoting Bhagawān. Since Śrī Hari is not under the control of anyone, He is called as 'Swa' - Mātsya Purāṇa says so.

अनन्येति = स्वातन्त्र्यादित्यर्थः = means independent.

तथा च, Inependent Śrī Hari is seen by Kardama -

हरिं पश्यति इति स्वदृगिति मूलार्थ इति भावः ॥

The śabda प्रत्यग्र should also be understood on the same lines.

तथा च प्रत्यक् स्वान्तर्यामिणि रतिः दर्शनाविर्भूतं सुखं यस्य सः प्रयग्रतिरिति मूलं व्याख्येयं इति भावः ॥ शान्त धीः = निश्चल बुद्धिः steady and constant buddhi.

धीरः = एकप्रकारेण हरिबुद्धावेव अचलरमणशीलः ॥

3-25-46

आत्मानं सर्वभूतेषु भगवन्तमवस्थितम्।
अपश्यत् सर्वभूतानि भगवत्यपि चात्मनि ॥ ४६ ॥

तस्य अपरोक्ष प्रकारमाह -

Kardama's God vision manner is described.

'आत्मानमिति' । अत्र आत्मशब्दद्वयं भगवत्परमेव न स्वात्मपर-मित्यभिप्रेत्य समाख्याप्रमाणं पठति । भूतगर्भश्च इति ॥

Here in the śloka, Ātma śabda occurs twice. In both cases, they denote Paramātmā only, but not Kardama.

आत्मानं सर्वभूतेषु भगवन्तं अवस्थितम् = In all creatures, Bhagawān Ātma is dwelling and situated in them.

अपश्यत् = Kardama saw like this.

सर्वभूतानि भगवति अपि च आत्मनि = All creatures also residing in Paramātmā Ātma - Kardama saw.

Gītā states in 18-61

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥

Īśwara is dwelling/staying in the heart of all creatures. And also, all creatures are staying in Him.

मयि सर्वमिदं प्रोतं - (७-७ Gītā)

This is possible by His acintya śakti, which Kardama was able to see and meditate and enjoy.

3-25-47

वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मनि ।
परेण भक्तिभावेन लब्धात्मा मुक्तबन्धनः ॥ ४७ ॥

आत्मानं गुणपूर्णं भगवन्तं सूक्ष्मरूपेण नियामकतयाऽवस्थितं आत्मनि, व्याप्तरूपे वासुदेवे सर्वत्र स्थित्वा क्रीड इति ॥ सर्वज्ञे अशेष विशेषकारेण सर्वं जानाति । प्रत्यगात्मनि स्वान्तर्यामिणि भक्तिभावेन लब्धात्मा वशीकृत आत्ममनोयस्य अत एव मुक्तबन्धनः मुक्तदेहाभिमानः ॥

Kardama became totally involved in his Antaryāmi Bhagawān, omniscient Vāsudeva. With complete devotion in Him, Kardama lost his attachment over his deha.

क्रमेण प्रत्यगात्मनि सूक्ष्मे स्वबिम्बभूते भगवति लब्धात्मा ॥

In subtle Bimba Rūpi Bhagawān out of deep devotion, Kardama was immersed. The śabda 'Vāsudeva' here used for Paramātmā is very significant

"मोक्षप्रदो वासुदेवोऽखिलस्य वायुश्च तदनुज्ञया"

Bhagawān grants Mokṣa to all by the Rūpa of Vāsudeva and Śrī Vāyu also does with His permission.

Since Kardama ṛṣi attains Mukti,

भगवतीं गतिम् - भगवत्प्राप्ति-रूपां मुक्तिं - this śabda Vāsudeva is used here.

3-25-48

इच्छाद्वेषविहीनेन सर्वत्र समचेतसा ।
भगवद्भक्तियोगेन प्राप्तो भगवतीं गतिम् ॥ ४८ ॥

इति श्रीमद्भागवते तृतीयस्कन्धे पञ्चविंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

एवं हरौ लब्धात्मनः तस्य कर्दमस्य संसारापत्तिर्नास्ति, किन्तु पुनरनावृत्तिरूप श्री नारायणावाप्ति लक्षणा मुक्तिरेवेति दर्शयति - इच्छाद्वेषेति ॥

Kardama who was totally involved in Śrī Hari in his mind, there is no question of again coming into saṁsāra and reached near Śrīman Nārāyaṇa from where there is no return to the world again. The final sūtra 4-4-23 states

ॐ अनावृत्तिः शब्दात् अनावृत्तिः शब्दात् ॐ ॥

and Kardama ṛṣi attained at state.

इच्छाद्वेषाभ्यां निषिद्धेच्छा वैष्णव देषाभ्यां विहीनेन -

He had no desire at all in any prohibited things and had no hatred on Vaiṣṇavas.

सर्वत्र सर्वपदार्थेषु स्थित भगवद्रूपेषु निर्दोषत्व सर्वगुण परिपूर्णत्व समत्वज्ञानयुक्ते न चेतसा ज्ञानेन,

He had the knowledge that Bhagawān dwelling in all objects are equal and there is no defect or drawback in Him and He is Ananta Kalyāṇa Guṇa paripūrṇa in all places and at all times. Gītā says in 5-18,

विद्याविनय सम्पन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ परमेश्वर स्वरूपाणां सर्वत्र साम्यदर्शनं च अपरोक्षज्ञानसाधनं इति आशयवान् आह - विद्येति ।

Great Kardama was exactly in that great laudable position

भागवतीं गतिं भगवत्प्राप्तिरूपां मुक्तिं प्राप्तः इति अन्वयः ॥

Kardama ṛṣ attained Mukti, and reached near Śrī Bhagawān always.

भगवत् भक्तियोगेन प्राप्तः -

(1) Mukti is attainable only by Bhakti Yoga.

(2) Bhakti yoga is possible only by understanding his vast auspicious attributes and absence of defects and drawbacks, completely as per one's status.

(3) Those qualities are available only in Sadāgamas namely the four Vedas, Mūla Rāmāyaṇa, Pañca-Rātrāgama, Mahābhārata and others in Parimateria with them.

(4) Those sadāgamas can be understood only through reading the Thirty seven works of Śrī Madhwācārya and commentaries there on by his followers like Śrī Padmanābha Tīrtha, Śrī Jayatīrtha, Śrī Vādirāja

Tīrtha, Śrī Raghuttama Tīrtha, Śrī Vyāsarāja Tīrtha, Śrī Vijendra Tīrtha. Śrī Rāghavendra Tīrtha and others.

(5) So ultimately, it boils down to and reduces to the position, to read, write, preach, teach, listen, publish, **discuss about Sarva Mūla works which is the only way for attaining release from Saṁsāra and reach Mukti.**

Thus in Śrīmad Bhāgawatam, Third Skanda, Adhyāya Twenty five comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.



।। श्रीः ।।

।। श्री लक्ष्मीवेङ्कटेशो विजयते ।।

।। श्री हयवदन मध्वेश पाहि ।।

श्रीमद्भागवतम् - तृतीयस्कन्धः

Śrīmad Bhāgavatam - Third Skanda

अध्यायः २६ – Adhyāya 26

Ślokas 1 to 44

(१) देवहूति कपिलयोः संवाद प्रारम्भः ।।

Conversation between Devahūti and Bhagawān Kapila starts.

(२) कपिलकृतोपदेशः ।।

Upadeśa by Kapila Rūpi Bhagawān

(३) परमात्मनः स्वरूपवर्णनम् ।

Description about the swarūpa of Paramātman

(४) भक्तानां महिमा ।

Mahimās of the devotees of Bhagawān

(५) मोक्षसाधनानां मध्ये भक्तेः महत्ववर्णनम् ।

Among the sādhanās of Mokṣa, the supremacy of 'devotion' bhakti - described.

।। ॐ श्रीकृष्णार्पणमस्तु ।।

★ ★ ★

3-26-1

राजोवाच— King Parīkṣit said :

कपिलस्तत्व सङ्ख्याता भगवानात्ममायया ।
जातः स्वयमजः साक्षादात्मप्रज्ञप्तये नृणाम् ॥ १ ॥

मैत्रेण उक्तं शुकमुखात् श्रुत्वा, राजा देवहूत्यै कपिलेन उपदिष्टं श्रोतुकाम उक्तमनूद्य प्रशस्यावशिष्टं कपिलोपदिष्ट प्रकारं कथयेति प्रार्थयते ॥

What was said by Sage Maitreya was heard through the mouth of Śukācārya by the King Parīkṣit. Then the King wished to listen in detail about the Upadeśa done by Kapila Bhagawān to His mother Devahūti. So the King requested about the details of such upadśa from Śukācārya.

भगवान् कपिलः = Paramātmā Kapila

आत्म मायया = as per His Desire

तत्त्वसङ्ख्याता = तत्त्वसङ्ख्याता तत्त्व-गणनपरशास्त्र निर्माता । Kapila is the author of the śāstras which describe about the tatwas and their number.

स्वयं अजः = Bhagawān as a fact has no birth and is called Aja

जातः = Still, He took birth, Avatāra

नृणाम् आत्म प्रज्ञप्तये = in order to teach to the people about their swarūpa jñānam.

अत्यन्तिकभक्तियोगस्य हरौ मनोयोग प्रकारस्य भक्त्यधिकारिणः तत्साधनस्य च प्रतिपादनायास्याध्यायस्य प्रारम्भः अत्रादौ कपिलदेवहूति सल्लापसंहितेः श्रोतुकामः परीक्षिच्छ्रुतमनूद्य प्रशस्य वक्तव्यशेषं प्रार्थयत इत्याह कपिल इति ।

Bhakti is the important and valuable one. The manner in which the mind to get involved in Śrī Hari, the adhikāris who are

eligible to earn such involvement, the sādhanās connected there to, are all dealt with in this Adhyāya. First Śrī Hari and also Devahūti conversation Rūpa Samhitā. (Samhitā means, the meaning of Vedas from Vākhyas which are like Vedas.) To hear them, King Parīkṣit was eager and he praised whatever heard by him thus far. Then he prayed before Śukācārya to narrate further at this matter. In the śloka, the śabda 'Aja' is seen and this is applicable to Śrī Viṣṇu, Hara and goat also. In order to remove doubt on this, the śabda 'साक्षात्' is found. साक्षात् means तुर्य and so साक्षात् अजः means तुर्योऽजः and तुर्योऽजः श्री नारायणः इत्यर्थः ॥ Because तुर्यैः those having the 4th āśrama yatis do upāsanā of Aja, means Nārāyaṇa only.

'स्वयं' indicates, that it is not like the case of Pṛthu and others, where Paramātmā's entry was there आविष्ट रूप. But as per His Desire like Śrī Rāma, Śrī Kṛṣṇa, Paramātmā Avatāra as 'Kapila,' now.

"अजाविष्णुहरच्छागा इत्यभिधानात् कोत्राभिधयत" इति संशयनिरासाय साक्षादिति विशेषणं साक्षात् प्रत्यक्ष तुर्ययोरित्यतस्तुर्योजः श्रीनारायणः स्वयमावेशं विनात्ममायया स्वेच्छयैव नृणामात्मप्रज्ञसये स्वस्वरूपज्ञानाय तदर्थं तत्त्वसङ्ख्याता अव्यक्तादि तत्त्वविषयं सम्यक् ज्ञानं करिष्यन् कपिलनामा जातः इति भगवतोक्तं श्रुतं चेति शेषः ॥

The śabda 'आत्मप्रज्ञसये' indicates that the Lord descends for the benefit of the human race to give transcedental knowledge. On the platform of passion there is no knowledge, for passion is simply an impetus to enjoy material benefits. On the platform of ignorance there is no knowledge and no enjoyment, but simply life almost like that of animals.

This knowledge cannot be appreciated by ordinary man. Therefore, since a disciple in succession is required, this knowledge is expounded either by the Supreme Personality Paramātmā Himself or by His bonafide devotee Śrī Madhwācārya.

Śaunaka Muni states here that Kapila the incarnation of Paramātmā took Avatāra to disseminate transcendental knowledge.

3-26-2

अर्हस्य धर्मिणां पुंसां गरिम्णः सर्वयोगिनाम् ।
विश्रुतौ श्रुतदेवस्य भूरि तृप्यन्ति मेऽसवः ॥ २ ॥

पुंसां गरिम्णः = Kapila is Uttama of all puruṣas and far above of all of them.

सर्वयोगिनाम् अर्हस्य धर्मिणां = Kapila is the most worshippable among the Yogins and He is the best of all those knowing dharmas.

श्रुतदेवस्य = Kapila is the Master of all Vedas.

विश्रुतौ = hearing about Him

मे असवः = all my senses

भूरि तृप्यन्ति = are repeatedly sated.

श्रीनारायणसच्चरित श्रवणादौ प्रवर्तमानस्याशनादीच्छारहितस्यापि लोकस्य चित्तनिरोधेनालं बुद्धिर्जायते न मम तथा प्रत्युत्तर रसायन सेविन श्वाशनादिभोगरहितस्यापि इन्द्रियाणि हृष्यन्तीत्याह अर्हस्येति निवृत्तिलक्षण-मोक्षधर्मा एषां स्वरूपभूताः सन्तीति धर्मिणः तेषां पुंसामर्हस्य सम्मान्यस्य अर्हतौ जिनसम्मान्यावित्यभिधानं सनकादि सर्वयोगिनां गरिम्णः गुरुतमस्य शास्त्रेण श्रुता देवाः क्रीडादि गुणाः श्रीनारायणस्य विद्यमानायस्य सश्रुत-देवस्य तस्य कपिलनाम्नो हरेः महिम्नो विश्रुतौ विशेषेण श्रवणे मे असव इन्द्रियाणि भूरि तृप्यन्ति परमानन्दं प्राप्नुवन्तीत्यन्वयः ॥

When the uttama caritra of Śrīman Nārāyaṇa is heard with zeal, then for the hearer, there will not be any desire in food etc : But yet for him by the control of mind, there will be satisfaction in them.

But in the case of King Parīkṣit, it is not so. By hearing the answers given by Śukācārya for the question raised by him, there will be effect on the King by taking rasāyana like that. Even though there is no food and other bhogas for him, still his indriyas are extremely happy and satisfied.

श्रुतदेवस्य in the śāstras Śrīman Nārāyaṇa is described as क्रीडादि गुणविशिष्ट that is जगत् जन्मादि कर्ता as established in the second sūtra ॐ जन्माद्यस्य यतः ॐ १-१-२

When such Śrī Hari who is Kapila Rūpi Bhagawān, His Mahimās when they are heard from the mouth of Śukācārya, that too, in a special manner, then all my Indriyas (King Parīkṣit) will get Supreme Ānanda. This is certain. This was the submission by the King to Śukācārya.

3-26-3

यद्यद्विधत्ते भगवान्स्वच्छन्दात्मात्ममायया ।
तानि मे श्रद्धधानस्य कीर्तन्यान्यनुकीर्तय ॥ ३ ॥

भगवान् स्वच्छन्दात्मात्ममायया = Bhagawān Kapila, as per His Desire, took Avatāra as per bhakta's saṅkalpa.

यद् यद् विद्यत्ते = whatever done by Kapila Paramātmā

तानि मे = all those activities

श्रद्धधानस्य कीर्तन्यानि अनुकीर्तय = Please describe to me which are praise worthy for me, an interested devotee.

इदं चेच्छ्रुतं प्रथमतः परं किं तु प्रार्थ्यते इत्यत्राह 'यद्यदिति' स्वच्छन्दः स्वतन्त्र आत्मा मनो यस्य स तथा भागवतानां कीर्तन्यानि नित्यं कीर्तनीयानि ॥

You have heard the Carita of Kapila already, so, what matters, that Parīkṣit would pray now ? That is answered here. Oh

Śuka Muni ! 'स्वच्छन्दात्मा' स्वतन्त्र Swantara Śrī Hari as per His Desire, whatever great wonderful deeds done by Him, and by the devotees always to sing about them, such deeds, the King stated that he was very eager to hear and hence the prayer was made.

आत्ममायया स्वेच्छया प्राकृत्या वा कीर्तन्यानि कीर्तन योग्यानि

Whatever which are eligible to be praised - which means all activities are eligible to be praised only but those which the King can understand and appreciate.

The śabda 'अनुकीर्तय' is very significant. 'Anukīrtaya' means to follow the description - not to create a concocted mental description, but to follow. Śaunaka ṛṣi requested Śrī Sūta Purāṇika to describe what he had actually heard from his spiritual master.

It also means that the description should be told by following correctly Bhagawat Tatwa. God has no material deha always. Following such basic and fundamental truths concerning God, the narration has to be done.

3-26-4

श्रीशुक उवाच— Śrī Śukācārya said :

द्वैपायनसखश्चैवं मैत्रेयो भगवांस्तथा ।
प्राहैनं विदुरं प्रीत आन्वीक्षिक्यां प्रचोदितः ॥ ४ ॥

द्वैपायनसखः तु एवं = Friend of Śrī Vedavyāsa was the sage

मैत्रेयः भगवान् = by name Maitreya who was very respectable

एनं विदुरं प्राह = That Maitreya said to Vidura,

प्रीतः = after being pleased

आन्वीक्षिक्या प्रचोदितः = about Brahma Vidyā was asked

एवं यथा त्वयाऽहं प्रचोदितः = Just like you, King Parīkṣit has asked me now.

प्रचोदितः = like that Vidura had asked about Brahma Vidyā to the sage Maitreya earlier.

प्रीतः इदं वक्ष्यमाणं यथा येन प्रकारेण विदुरं प्रत्याह, तथा तेनैव प्रकारेण । तदेवेति यावत् ॥

Vidura to sage Maitreya earlier, like that, by King Parīkṣit to Śrī Śuka now.

तत्र शुकः विदुरमैत्रेयसंवादेन राज्ञः प्रश्नं परिहरतीत्याह द्वैपायन सखश्चेति, यथाहं त्वया आन्वीक्षिक्यां तत्त्वविद्याविषये प्रचोदितः तथा विदुरेणापि पृष्टः मैत्रेयः मया वक्ष्यमाणमर्थं प्राह इत्यन्वयः ॥

3-26-5

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया ।
तस्मिन्बिन्दुसरेऽवात्सीद्भगवान्कपिलः किल ॥ ५ ॥

पितरि अरण्यं प्रस्थिते = When Kardama sage left to the forest,

मातुः प्रियचिकीर्षया = in order to please mother Devahūti,

भगवान् कपिलः = Paramātmā Kapila

तस्मिन् बिन्दुसरे अवासीत् किल = stayed there in the **Bindu Sarovara.**

कोयमर्थ इति तत्राह पितरीति ॥ ९ ॥

What that Sage Maitreya told, is now narrated. Father Kardama ṛṣi took sanyāsa left for the forest. Then in order to please mother Devahūti by preaching Tatwas, Kapila Bhagawān, stayed in the hermitage of the father Kardama on the shores of **Bindu Sarovara.** This is certain.

3-26-6

तमासीनमकर्माणं तत्वमार्गाग्रदर्शनम् ।
स्वसुतं देवहूत्याह धातुः संस्मरती वचः ॥ ६ ॥

धातुः ब्रह्मणः वचः एव मानवि गर्भं ते प्रविष्ट इत्यादिरूपं = Devahūti recollected the words of Caturmukha Brahma and then

तत्त्वमार्ग्गाग्रदर्शनं स्वसुतं आह अकर्माणं = approached Kapila Bhagawān who was seated there.

तत्र देवहूतिरयमवसर इति मत्वा, कपिल वक्तीत्याह तमासीनमिति आसीनकर्माणामिति विशेषण द्वयेन सर्वदा निश्चलबुद्धिः सा च स्वतः तथापि लोकदृष्ट्यापि तथेति सूचयति आसीनमित्यनेनाकर्मत्वे सिद्धे पुनः तद्वचनं कण्डूयमादि विधिर्नास्तिति सूचने न हरेः सच्चिदानन्दाद्यात्मत्वं विज्ञायते एवं विधस्य हरेः स्ववक्तव्यत्वे विज्ञानमस्तीति किं वक्तव्यमिति भावेनाह तत्त्वेति स्वसुतमिति सिद्धमासत्वं धातुः संस्मरतीव च इत्यनेन च पोष्यन्ते ॥

Kapila was sitting without any work, on the shores of **Bindu Sarovara,** and Devahūti felt that it was the proper time and came there and spoke to her son who is having Supreme vast and unimaginable knowledge in Tatwa Mārga.

Two adjectives are found in the śloka namely (1) आसीनं, (2) अकर्माणंत to Kapila, which establishes that He is always steady and straight forward. By the śabda 'आसीनं' it becomes clear that He was not doing any job and further by अकर्माणं also states that there was no oscillation in the deha of Śrī Kapila. These only explain that His Deha is अप्राकृत and is made up of Cidānanda. (सच्चिदान्दात्मक देहः इति)

The śabda तत्त्वमार्गाग्रदर्शनं establishes that such Great Śrī Hari is the proper and fittest Person to answer the questions and doubts raised by Devahūti. His jñānam is "नियमेन यथार्थं" by nature His jñānam is always proper, correct and truthful. Further this establishes that Śrī Kapila would bestow correct and authentic replies.

Devahūti remembered about the words of Caturmukha Brahma in the case of Kapila Bhagawān. By this, it becomes clear and patent about the upadeśa of Kapila as correct and authentic.

आप्तिमूलतया तेन श्रुतिमूलतया तथा ।
युक्तिमूलतया चैव प्रामाण्यं त्रिविधं महत् ॥

While commenting on this śloka of Anuvyākhyāna, Śrī Sudhā states that a grantha becomes authentic when it contains (1) Words of reliable person, (2) Supported by śrutis and (3) Supported by reason. All the three should be present.

Words of reliable person - the qualities of such person has been elaborately explained in Sudhā. All such qualities are fully present in Śrī Kapila who did Upadeśa to Devahūti. Further what all told in the Vedas have been dealt with in Kapila Upadeśa, so the quality of Śruti Mūlakatwa is also present.

Further the upadeśa was done to the mother, a woman and so simple reasons and logics were given to explain the Tatwas. Hence this Kapila Upadeśa has full authenticity based on all the three Criteria mentioned.

(1) There cannot be a better reliable Person than Paramātmā Śrī Kapila.

(2) His Upadeśa is based totally on apauruṣeya Vedas.

(3) His Upadeśa is supported with reasons.

Śrī Kapila was sitting as stated in the sūtra.

४-१-७ ॐ आसीनस्सम्भवात् ॐ

४-१-९ ॐ अचलत्वं चापेक्ष्य ॐ

3-26-7

देवहूतिरुवाच— Devahūti said :

निर्विण्णातितरां भूमन्नसदिन्द्रिय तर्पणात् ।
येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो ॥ ७ ॥

भूमन् = Oh Complete Entity ! Pūrṇa Vastu,

असत् इन्द्रियतर्पणात् निर्विण्णातितरां = due to the sevā of indriyas which yield asat results, I have become tired.

येन सम्भाव्यमानेन प्रपन्ना अन्धतमः प्रभो = Oh Prabhu ! by those indriyas, I have been driven out to utter thick darkness.

श्रोतव्यार्थेऽस्यास्तात्पर्यमस्तीत्युपोद्घातं रचयतीत्याह निर्विण्णेति भूमन्स्वतः पूर्ण असतामङ्गलानामिन्द्रियाणां तर्पणादतितरां निर्विण्णा विरक्ता विषयष्विति शेषः असत्वं कथमत्राह येनेति सम्भाव्यमानेन लाल्यमानेन येनेन्द्रिय-प्रीणनेनान्धन्तमः तत्त्वाज्ञानं प्रपन्नेत्यन्वयः अनेनाधिकारिगुणौ विद्वत्तार्थिता चेति दर्शिताविति ज्ञायते ॥ ७ ॥

To show that mother Devahūti is the proper adhikāri to hear upadeśa is explained in this verse.

She address, Kapila Bhagawān as भूमन् Which shows that she had not protected Him, but He being a complete Pūrṇa Entity, protected her. She brings the Tatwa as established in the sūtra 1-3-8. ॐ भूमा सम्प्रसादात् अध्युपदेशात् ॐ ॥ She admitted that she has total vairāgya in the worldly pleasures. She had been driven in total darkness and the Yogeśwara husband Kardama was there, she did not get the desire to know the Tatwas at that time, Therefore oh Prabhu ! You are the proper person to eradicate my ignorance. Hence I take refuge in You totally. त्वां प्रपन्ना

By these, it becomes clear that the person who tells the Tatwas and the person who hears the Tatwas are having the

necessary qualities as stated in Anu-Vyākhyāna. -

"वक्तृ श्रोतृ प्रसक्तीनां यदाप्तिरनुकूलता"

is fully satisfied. In respect of the qualities of the preacher, the same is said in the earlier śloka. In respect of hearer as stated in Nyāya Sudhā, तत्वज्ञान योग्यता वक्तृ प्रीति विषयताचेति द्वयं श्रोतुः these both are available in Devahūti and so the discussion between Paramātmā Kapila and mother Devahūtī is very educative and should be followed by all. Further she had taken total refuge in Kapila Bhagawān प्रपन्ना just like the great Arjuna took refuge under Śrī Kṛṣṇa, then only Śrī Kṛṣṇa taught him.

२-७ यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्।

Eternal sensory activities are called "Devotional service." Temporary sensory activities are called "sense gratification."

Unless one becomes tired of material sense gratification, there is no opportunity to hear transcendental message from a Person like Kapila.

Devahūti expressed that she was tired. The śabda निर्विण्णा is a beauty which means 'disgusted'. She had become disgusted with this material, temporary, useful to deha only, enjoyments of the world. Everyone should become like that great Devahūti as per their status, then only the Upadeśa will have proper-fruitful results.

Devahūti addressed Kapila Bhagawān in two śabdas which are important and significant.

(1) भूमन् The sūtras 1-3-8 and 1-3-9 explain the depth of this śabda.

ॐ भूमा सम्प्रसादादध्युपदेशात् ॐ ॥

ॐ धर्मोपपत्तेश्च ॐ ॥

(2) प्रभो - Kapila Bhagawān is always the Lord and all are his sevakas and servants only. ॐ आत्मेति तु उपगच्छन्ति ग्राह्यन्ति च ॐ He is Prabhu, My Master,.

3-26-8

तस्य त्वं तमसोन्धस्य दुष्पारस्याद्यपारगः।
सच्चक्षुर्जन्मनामन्ते लब्धं मे त्वदनुग्रहात् ॥ ८ ॥

तस्य तमसः अन्धस्य = From that darkness of ignorance,

त्वं दुष्परस्याद्यपारगः = which is very difficult to cross over, You are the only resort.

सच्चक्षुर्जन्मनां अन्ते लब्धं = By Your Eye's Kāruṇya Look only, I have reached the final position to my births,

मे त्वदनुग्रहात् = Myself has reached such position, only by your Anugraha, and I have to obtain jñānam further.

दुष्पारस्य पारगमनवर्जितं पारं गमयतीति पारगं त्वमेव सच्चक्षुः सत्त्वकक्षणं निर्दुटं चक्षुर्मे मया बहूनां जन्मनां अन्ते जातं त्वदनुग्रहात् लब्धम्।

Under the sūtra 1-2-12 ॐ विशेषणाच्च ॐ states in the bhāṣya based on Kaṭaka as यः सेतुः ईजानानामक्षरं ब्रह्म तत्परम् इति ॥ Even the finality due to the births, have been obtained by Kapila's Grace which means aparokṣa jñānam is nearby.

आत्मनो विद्वत्तां स्फोरयति तस्येति अतीतानामनेकेषां जन्मनामन्ते चरमलक्षणे जन्मनि तस्य दुष्पारस्य दूरीकृततीरां तरस्यान्धस्य तमसः पारङ्गमयतीति पारगः त्वं नाम सच्चक्षुस्त्वदनुग्रहान्मया लब्धमित्यन्वयः एतत्सन्निकृष्टं न दूरस्थमित्यर्थः अनेन प्रोक्तार्थ ग्रहणे सामर्थ्यगुणोप्यसूचि-प्राचीनाचीर्णपुण्य निचयेन चक्षुर्लाभात् ॥

Devahūti submits that by His Grace, she has attained the Yogyatā to receive and to hear Upadeśa from Kapila. In the past

in many, many births, many many hurdles have been successfully crossed over, by His Grace. Now to cross over the final step - hurdle Kapila Jñāna Netra Anugraha is especially needed.

Due to the virtues earned by Your grace in the past many births, Now in the final Jñāna Eye is obtained and all are due to Kapila's Grace only.

This śloka is very instructive because it indicates the relationship between the spiritual Master and the disciple. The disciple or the conditioned soul is put into this darkest region of ignorance and therefore is entangled in the material existence of sense gratification. It is very difficult to get out of this entanglement and attain freedom. but if one is fortunate enough to get the association of a spiritual Master like Śrī Kapila Bhagawān or His representative, then by His Grace one can be delivered from the mire of ignorance. Hence the spiritual master is to be worshipped as one who delivers the disciple from the mire of ignorance with the light of the torch of knowledge.

पारगः is very important śabda. That is, one who can take the disciple to the other side. This side is conditioned life and the other side is the life of freedom. The spiritual master takes the disciple to the other side by opening his eyes with knowledge. That great Spiritual Master Śrī Madhwācārya, by his Sarva Mūla works has removed all darkness and has enlightened with bright light.

3-26-9

य आद्योभगवान्पुंसामीश्वरो वै भवान्किल।
लोकस्य तमसान्धस्य चक्षुः सूर्य इवोदितः ॥ ९ ॥

न केवलं ममैव त्वं चक्षुः, किन्तु सर्वस्यापि सज्जनस्य इत्याह ।

Kapila Bhagawān is not only the Eye for Devahūti, but for all the sātwic souls.

पुंसां ईश्वरः भवान् किल वै = Kapila is the Master/Īśwara for all creatures.

यः आद्यः भगवान् = He is the first and foremost and is in the beginning.

लोकस्य तमसान्धस्य = For the Jagat, which is in the darkness,

सूर्यः इव उदितः = He is like Sun and has taken Avatāra.

न केवलं ममैवैतदनुग्रहायोदितं चक्षुर्मन्निमित्तं लोकस्याप्यतोहं पुण्यसागरा इत्याशयेनाह य आद्य इति यः पुंसां ब्रह्मादीनां पुरुषाणामाद्यस्तेषामीश्वरः ऐश्वर्यप्रदः भगवान् ऐश्वर्यादि गुणसमुद्रः स वै स एव भवांस्तमसान्धस्य लोकस्य दृष्टिप्रदः सूर्य इव उदितः किल सम्भावितमित्यन्वयः "वार्तासम्भावयोः किल" इति यादवः ॥ ९ ॥

This Kapila - Eye has come not only to do Anugraha on Devahūti only. It has arisen not only for that purpose. Having Devahūti, as an example, or as a representative, this Kapila Eye does anugraha for the entire jagat. Hence having Devahūti as a subject, the entire world is benefited. Hence Devahūti felt very happy that she was virtuous and fortunate like an ocean. This shows her nobility and magnimous nature and was happy that all were benefitted.

(1) Kapila is ādipuruṣa to Caturmukha Brahma and others. एको नारायणो आसीत् न ब्रह्म न च शङ्करः ।

(2) Kapila is the bestower of all wealth and prosperity to Brahma and others.

(3) Kapila by Himself is full and complete with all auspicious qualities, like ocean.

(4) That Śrīman Narayana Bhagawān has now taken Avatāra as kapila. Under the sūtra 2-3-49 in the Bhāṣya, ॐ असन्ततेश्चाव्यतिकरः ॐ । it is seen. तस्य ह

वा एतस्य परमस्य त्रीणि रूपाणि कृष्णो (१), रामः (२), कपिलः (३) शत ॥

(5) You have taken Avatāra now as Kapila like the Sun, you help the ignorant who are in darkness to get light and knowledge. This is most proper on your part as per your swabhāva - nature.

3-26-10

अथ मे देव सम्मोहमपाक्रष्टुं त्वमर्हसि ।
योवग्रहोऽहं ममेतीत्येतास्मिन्योजितस्त्वया ॥ १० ॥

Therefore oh Deva ! in these bodies, by you, the attachment abhimata as 'I' and 'mine' are embedded, as well as the Kāryas of them namely passion, prejudice etc.

अपाक्रष्टुं त्वं अर्हसि = You are the most eligible one to clear of those delusions in me.

एकस्मिन् देहगोहादौ यः ममेत्यवग्रहः दुष्टाभिमानस्त्वयैव योजितः उत्पादितः तं सम्मोह इति अन्वयः ।

तमेवोक्त रूपस्म्मोहन बन्धकः, अतः त्वमेव तं अपाकृत्य मोचय ॥

You are the controller and Master of all bandhas since they are under absolute control. You are the one alone eligible to redeem us from it.

त्वत्कृत विनाशः अन्यस्य सामर्थ्याभावात् इति भावः ।

Such destruction is not possible by any others, other than You. Nobody else has such capacity.

एवं भगवन्तं स्वाभीष्टार्थेऽभिमुखीकृत्य स्वाभिप्रायं विज्ञापयति - अथेति । यथा विहिता क्रियाकरणे महता प्रत्यवायेनानर्थरूपनरकप्राप्तिस्तथा ज्ञानस्य ग्राहकेत्वादृशो । सूर्ये सन्निहिते सति, तदग्रहणेनुत्थानतमः प्राप्तिः

स्यादिति यस्मादथ तस्मात्त्वया य एतस्मिन्देहगेहादावहं ममेत्यवग्रहो ज्ञानदृष्टि प्रतिबन्धको मिथ्याभिमानो योजितः पूर्वादृष्टानुसारेणेति शेषः तं सम्मोहं मिथ्याज्ञानलक्षणं भ्रमं मे विद्यमानमपाक्रष्टुमुत्कृत्य त्युक्तुमर्हति तत्त्वज्ञानोपदेशेनेत्यन्वयः ॥

As per Varṇa, Kaula, caste the rituals and stipulations have to be done, like bath, Sandhā etc, for otherwise definitely it would result in falling at hells. Like when the ignorance can be cleared and proper jñānam can be obtained when Kapila is near. When it is missed then it would result in a fall from which there will not be any hope or chance to raise up. Therefore due to my past Karmas which are not visible, which are obstacles to get proper jñānam and brings attachment to the body, property etc. Like that I had abhimāna in them. Such ignorance and illusion should be removed from me by the upadeśa of Tatwas from You, Kapila.

This was prayer by Devahūti to Bhagawān Kapila.

अपाक्रष्टुं त्वमर्हसि - = has to be understood very cautiously and carefully. No doubt 'bandha' is under the complete control of Bhagawān Kapila. **But He does not bring bandha on us. This is a anādi - Time immemorial factor.** He can alone remove this bandha. The śloka in Anuvyākhyāna.

बन्धको भवपाशेन भव पाशाच्च मोचकः ॥ means बन्ध अधीनत्वमेव ॥

Jīvas are with anādi linga deha and that can be removed only by Him.

Devahūti said : "My engagement in sense gratification was also due to You. Now kindly get me free from this entanglement." This has to be very carefully understood and the basic root of Vedāntic philosophy "Jīva Kartṛtwa Vāda" has to be analysed and understood. At the same time, there is no iota of cruelty or partiality on the part of Bhagawān - Kapila. One authority by

Śrīmad Ācārya under the sūtra 2-3-42 ॐ कृतप्रयत्नापेक्षस्तु विहित प्रतिषेधावैयर्थ्यादिभ्यः ॐ is enough for this purpose.

पूर्वकर्म (१) प्रयत्नं (२) च संस्कारं (३) चाप्यपेक्ष्य तु । ईश्वरः कारयेत्सर्वं तच्चेश्वरकृतं स्वयम्" ।

3-26-11

तं त्वागताहं शरणं शरण्यं स्वभृत्यसंसारतरोः कुठारम् ।
जिज्ञासया प्रकृतेः पूरुषस्य नमामि सद्धर्मविदां वरिष्ठम् ॥ ११ ॥

Devahūti said :

I am prostrating to You, Bhagawān Kapila, by taking shelter in You. I wish to know the swarūpa of Prakṛti and Puruṣa.

You are the best Person who has known the dharma of Bhakti yoga of sādhus. You are the fittest person to destroy the trace of saṁsāra.

ननु यदि देवहूत्याः प्रकृति पुरुष स्वरूपमेव मोक्षार्थं जिज्ञासितं तर्हि उत्तरत्र नारायणाख्यं परतत्त्वं अपरतत्त्वमपि चेतनाचेतनात्मकं तत्र चेतना रमा ब्रह्माद्याः तारतम्योपेता हरेः बन्धकशक्तिर्महदादिकं जडं चेत्येतत्सर्वं मोक्षार्थं कपिलेन कथं उपदिष्टं इति आशङ्कायां तत्सर्वं प्रकृति पुरुष शब्दार्थतया अत्र विवक्षितं, अतः नाजिज्ञासितोक्तिः इति आशयेन प्रकृति पुरुषशब्दयोः तावदर्थकत्वे प्रमाणं दर्शयति नारायण ॥ इति ॥

By Devahūti, the swarūpa of Prakṛti and Puruṣa have to be inquired into, is meant, is taken, then why later, it is said that Nārāyaṇa is Para Tatwa, and Apara Tatwa are other cetanas and acetanas. In that cetana group in Mahālakṣmī, Caturmukha and others in gradation. Then the capacity of bondage - Śakti of Śrī Hari, about acetanas etc, why all these upadeśa ? If such a doubt were to arise, then all these are covered by Prakṛti and Puruṣa Śabdas. Śrīmad Ācārya in Nirṇaya shows authority for this, to show that which are denoted by the śabda 'Puruṣa,' 'Jaḍa', 'Prakṛti.'

नारायणः ब्रह्मवायू वीन्द्रशेषौ हरस्तथा ।
कामः शक्रो गुरुर्दक्षो मन्वाद्या भास्करादयः ।

सर्वजीवाश्च क्रमशः पुरुषाख्याभिशब्दिताः ।
एतत् पन्त्यो बन्धशक्तिः स्त्रियः सर्वास्तथा जडम् ।
क्रमात् प्रकृतिशब्दोक्ताः तज्ज्ञानात् विप्रमुच्यते"

इति दत्तात्रेययोगे ॥

Devahūti submitted :

Oh Śrī Hari in Kapila Rūpa, You have taken Avatāra in the world to do jñāna upadeśa. You will protect those who have taken refuge in You. I have taken refuge in You.

जिज्ञासया प्रकृतेः पुरुषस्य - In order to know about Prakṛti and Puruṣa I have taken refuge. Prakṛti - Puruṣa do not mean only Lakṣmī and Nārāyaṇa. By Prakṛti śabda and Puruṣa śabda, who are all meant, have to be known as per gradation. They are Nārāyaṇa, Brahma, Vāyu, Garuḍa, Śeṣa, Rudra, Kāma, Devendra, Bṛhaspati Ācārya, Dakṣa Prajeśwara, Swāyaṁbhuva Manu and others, Sūrya and others and the remaining jīvas. Like this all of them are denoted by 'Puruṣa' śabda as per tāratamya, in the śāstras. All those devatās respective wives, their bondage śakti is jaḍa. Not visible Mahat and others as per order are denoted by the śabda 'Prakṛti' in the śāstras.

By knowing them properly as per gradation, the devotees atttain Mokṣa. Like this, the authority is given Dattatreya. Hence Puruṣa śabda denoted Śrī Nārāyaṇa is foremost of all. Prakṛti śabda denoted Mahālakṣmī stands first and next to Him.

Kapila is like the axe to cut the thorn tree saṁsāra with which the devotees suffer.

Srīmad Bhāgawatam and Śrīman Nyāya Sudhā -

Kapila Bhagawān is described as the axe to cut the tree of thorns of Saṁsāra. "संसारतरोः कुठारं"

Mahān Śrī Jayatīrtha in Nyāya Sudhā has adopted and followed this example of God to axe. While explaining about sādhanās, साधनं द्विविधम्

Sādhana is of two types. सिद्धं असिद्धं One is poved or established and the other one is to be established after certain activities. तत्र असिद्धं उत्पाद्यं फलकामेन, यथा यागादि Yajña, Yāga etc become sādhanā only after completely observing the formalities and the rituals strictly.

सिद्धं तु सव्यापारीकरणीयं यथा कुठारादि । The established sādhanā is like an axe. Nothing need to be done, for it, to become a sādhanā. सिद्धं च साधनं भगवानिति मुमुक्षुणा सव्यापारीकरणीयः ॥ This established sādhanā is Bhagawān and those who are desirous of Mokṣa should take and act on it. Like that, those who are desirous of Mokṣa should read the upadeśa of Bhagawān Kapila to Devahūti.

3-26-12

मैत्रेय उवाच— Maitreya said :

इति स्वमातुर्निरवद्यमीप्सितं निशम्य पुंसामपवर्गचोदनम् ।
धियाभिनन्द्यात्मवतां सतांगतिर्बभाष ईषत्स्मितशोभिताननः १२

इति स्वमातुः निरवद्यं ईप्सितं निशम्य = Like this Bhagawān Kapila heard His mother's uncontaminated desire for Mokṣa Sādhanā,

पुंसां अपवर्ग चोदनम् = for the people to have cessation of bodily existence, that is, release from saṁsāra.

धिया अभिनन्द्यात्मवतां = Kapila thanked Devahūti within Himself in Mind.

ईषत् स्मित शोभितानतः = Lord Kapila had His Face Smiling.

सतां गतिः बभाषे = Kapila explained the path for Mokṣa.

पुंसां इत्यनेन देवहूत्या लोकोपकाराय इदं प्रार्थनं कृतमिति सूचयति ॥

By the śabda 'पुंसां' it is indicated that the prayer submitted by Devahūti was for the benefit of the entire Jagat. आत्मवतां = वशीकृत मनसाम् - Kapila was captivated in His Mind and was atttracted by the question of His Mother.

अत्र मैत्रेयामात्राप्रार्थितः कपिलः तां प्रतिवक्तीति विदुरं प्रत्याह इतीति ईप्सितं ज्ञातुमिष्टं अपवर्गस्य संसारविनाशस्य चोदनं सूचकं ईषद् बभाषे मितमाह महतामल्पभाषितं गुणमनेन द्योतयति ॥ १२ ॥

When the mother Devahūti prayed before her son Bhagawān Kapila, what the reply was given by Bhagawān Kapila to her, is now explained by the sage Maitreya to Vidura. Oh Vidura ! like this, when the mother asked about the destruction of saṁsāra and attainment of Mokṣa, how will be attained. Kapila felt very happy in the mind. Kapila who is the bestower of Mokṣa for those who have clean and pure antahkaraṇa, first had a smile on His Face, then with "Limited proper" is the usual quality of great people and Kapila is the greatest.

By the śabda 'पुंसां' it is indicated that the prayer submitted by Devahūti was for the benefit of the entire Jagat.

Similarity of the situation between the upadeśa started by Bhagawān Kapila to Devahūti as well as the Upadeśa started by Bhagawan Kṛṣṇa to Arjuna.

This can be appreciated by seeing the following śabdas in Bhāgawatam and in Gītā.

Bhāgawatam :

ईषत् स्मित शोभित आननः - Beautiful Face, Kapila was slightly smiling.

Bhagawat Gīta (2-10) :

हृषीकेशः प्रहसन्निव भारत । Hṛṣīkeśa, Bhagawān Śrī Kṛṣṇa, just smiled, after seeing the confusion and situation of Arjuna. विषीदन्तं अर्जुनं, बान्धवादि मोहजाल संवृतम् ।

श्रीभगवानुवाच—

Then Gīta, the word magna cartā starts from 2-11.

Here also Devahūti has surrendered her confession of material entanglement and her desire to gain release. Her questions to Lord Kapila are very interesting for persons who are actually trying to get liberation from material entanglement. Unless one is interested in understanding spiritual life, or his constitutional position and unless he also feels inconvenience in material existence, his human form of life is spoiled.

3-26-13

श्रीभगवानुवाच— Śrī Bhagawān said :

योग आध्यात्मिकः पुंसामतो निःश्रेयसाय मे ।
अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य वै ॥ १३ ॥

मोक्षसाधनमेवादौ निष्कृष्याह ।

The sādhana for Mokṣa is only told to start with in a summarised and abridged way.

नन्वहं भोक्ष्ये किं पितृवत्प्रव्रजेष्यामि किं चरको भवानीति किं तत्राह योग इति । "परमात्मादिकं देहे यदध्यात्मकमीरित"मिति वचनादध्यात्मिकः

देहमधिकृत्य वर्तमानानां परमात्मादितत्त्वानां स्वरूपलक्षणो योगो माया पुंसां निःश्रेयसाय मतो निरूपितो यत्र मोक्षे शरीरभोगस्य सुखस्य दुःखस्य च साकल्ये नोपरति र्नाशस्तमिमं योगं तव वक्ष्यामीत्यन्वयः ।

From here the Kapila Samhitā starts. Bhagawān Kapila states : Oh Mother !

(1) Whether have you understood ME as the one enjoying the sukha bhoga and resting on them or

(2) Whether have you understood Me that I would become a Sanyāsin like father Kardama or

(3) Whether have you understood Me, that I would become a wandering medicant.

Kapila now states that the activities of Him do not relate to any of them, and then explains about He will be doing now. 'अध्यात्मिकः' means the Tatwa group which is residing in the deha, starting from Paramātmā. Based on this authority, in this deha Twenty four are there. Taking them as the support and Bhagawāṇ being the niyāmaka of them. Those presiding deities for the Tatwas - for both, the qualities - Lakṣaṇas are to be known. That Yoga or upāya, is the reason for attaining mokṣa for the proper and eligible souls. This has been made definite by ME.

In that Mokṣa, all enjoyments connected to this deha as well as all miseries connected to the deha would be totally destroyed. For attaining such Mokṣa the sādhaka in this Yoga. Oh Devahūti! such yoga - upāya would be taught by ME to You. Then the 'Yoga' told by Śrī Kapila whether it is authentic ? For this, to establish that this is very authentic, earlier the same upadeśa and principles have been told by others.

'समाख्य' Corroboration is shown in the next śloka.

3-26-14

तमिमं ते प्रवक्ष्यामि यमवोचं पुरानघे ।
ऋषीणां श्रोतुकामानां योगमुर्वङ्गनैपुणम् ॥ १४ ॥

आसत्त्वायाह यमवोचमिति ऋषीणां ब्रह्मादि ज्ञानिनां उरुभिरङ्गैः यमनियमादिसाधनैः नैपुण्यं पाटवगुणोपेतं सुखं नास्ति चेन्मुक्तौ सुखमाप्नुवन्ति न दुःखमित्यात्माशीः कथं जागर्तीत्याशङ्का च शब्दसूचितया सुखं शरीरभोग्यं तु दुःखं सर्वं तथैव च मुक्तौ विलयमायाति नित्यानन्दस्तु भुज्यत इत्यनया परिहृतेति मुक्तावतः स्वरूपानन्द एवाशास्यतेन भौतिक इति सर्वत्र द्रष्टव्यं वैशब्देन स्वरूपानन्दावाप्तित्वलक्षणं निःश्रेयसं ध्वनयति न स्वर्गादिकं तस्य हेयत्वेनोक्तत्वाद्वक्ष्यमाणत्वाच्च ॥

हेऽनघे - Oh Devahūti ! without any sin, Brahma and others had the desire and eagerness to hear about the various sādhanas known as Yama-niyama and others. By definite and strong fruits or phalas are to be achieved, such yogas I had done upadeśa to them earlier. Same teachings, I shall do now to You. Very well. In Mokṣa, it was told earlier that there is no sukha. If it is so, after completing all these sādhanās in Mokṣa, the person attains sukha and there is no misery at all there. How to achieve that. This doubt is answered in this śloka by the śabda 'ca.' In Mokṣa, all the sukha and duhkha which are experienced by this deha, get completely perished. But in Mokṣa eternal swarūpa ānanda sukha is enjoyed. This has been told in the smṛtis and hence there is no contradiction or doubt to adopt this Yoga.

Hence in Mokṣa, Swarūpa ānanda starts. There is no material ānanda at all. In all the śāstras, this has been thrashed out and settled. Further in the śloka, the śabda 'वै' denotes swarūpa ānanda is enjoyed in Mokṣa, but not the enjoyments had in swarga. That sukha is Swarga is censured already and the same will be said in future also.

3-26-15

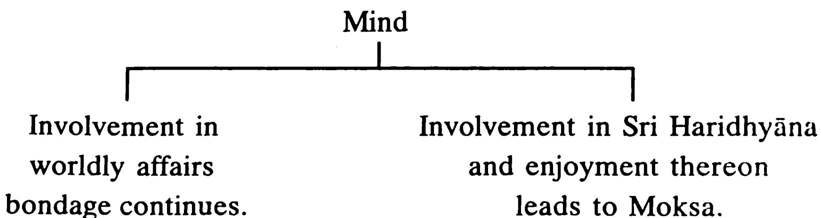
चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् ।
गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये ॥ १५ ॥

प्रतिज्ञातयोगसाफल्यसाधनाय मनोवशीकरणं प्रथमसाधनमित्याह चेत इति चिनोति आत्मनि मलमिति चेतो मनः अस्यात्मनो जीवस्य चेतः संसारबन्धाय तस्मान्मुक्तये चात्मनो मम मतं एकस्य कार्यद्वयापादन सामग्रीत्वं कथमत्राह गुणेष्विति शब्दादिगुणेषु सक्तं बन्धाय तेषु गुणेष्वसक्तं मुक्तये ॥

Kapila started to do upadeśa for which Yoga would be explained. What type of Yoga, He first determined to do upadeśa and that to give correct phala - fruit and that to become a sādhana. The control of mind has to be done to start with.

Hence Kapila states :

Oh Devahūti ! definitely as a truth, the mind is responsible for the jīva to remain in the bondage of samsāra as well as for the jīva to attain Mokṣa also. मन एव मनुष्याणां कारणं बन्धमोक्षयोः ॥ This is My accepted opinion. चेतः means 'mind' because the mind only gathers the defects and deposits in the jīva. Only one mind has capacity to do both Kāryas. That mind has such unique capacity. That mind when it involved in the sound and other viṣayas, then it would bring Saṁsāra bandha. The same mind, when the involvement in viṣayas is let off, and involves in Sri Haridhyāna, and begins to enjoy over the same, then that mind would give Mokṣa. Like this, there is difference and hence naturally, there is difference in phala - result also.



3-26-16

अहं ममाभिमानोत्थैः कामलोभादिभिर्मलैः ।
वीतं यदाऽऽत्मनः शुद्धमदुःखमसुखं समम् ॥ १६ ॥

शब्दादि गुणेष्वसत्त्यैवालं किमित्याशङ्क्य विशिनष्टि अहं ममेति यदात्मनोहं ममाभिमानोत्थैः कामलोभादिर्मलैर्वीतं रहितं शुद्धं चित्स्वरूपं दूरीभूताचिन्मनः सम्पर्कं परतत्त्वानुभवेन बाह्ये शब्दादि सुखेऽनासक्तेरिच्छा-भावादसुखमत एव दुःखास्पर्शाद्दुःखं समं निःश्चलम् ।

For attaining Mokṣa, the mind should not be involved in the sound and other viṣayas. Whether this itself, is it enough to get Mokṣa ? The process would be by the mind not involving in the Viṣayas, then by getting Biṁba-aparokṣa and by that Mokṣa is reached. This matter is dealt with in the following three ślokas 16,17 and 18.

First and foremost to leave off ahankāra and mamakāra, that is leaving attachments as 'I' and 'Mine.' By this ignorant attachment only, the further developments like passion, greed etc defects grow up. All defects and drawbacks to be left off. The mind becomes establsihed without enjoyments of Sukha or duhkha, and both become equal. At that time, the puruṣa will be seeing Paramātmā who is Mukhya Ātma Vācya, as totally different by swarūpa from Prakṛti, and is far superior to Prakṛti and He is eternal and permanent. He is self-luminous and all others get light only from Him. He is like an atom and at the same time is in all places and bigger than the biggest. Then that person with correct jñānam, Bhakti and Vairāgya will see God properly.

3-26-17

तदा पुरुष आत्मानं केवलं प्रकृतेः परम् ।
निरन्तरं स्वयं ज्योतिरणिमानमखण्डितम् ॥ १७ ॥

भक्तिरसायनेनैव नित्यानन्दं भवति तदा पुरुष आत्मानं स्वबिम्बभूतं हरिं पश्यतीत्यन्वयः परीत्युपसर्गात्प्राणपर्यन्तं परितो वर्तमानाः स्वबिम्ब देवताश्चापरोक्षीकृत्य तत्प्रसादादिति ग्राह्यं "बाह्ये सुखे त्वनासक्तेरसुखं दुःखवर्जनात् अदुःखं हरिभक्त्यैव नित्यानन्दं यदात्मनः तदा तं परमात्मानं पश्यत्यात्म प्रसादत "इति विशेषवचनाद्दुःखमसुखं सममिति प्रतीतार्थो-नुपपन्न इति आत्म प्रसादत इत्यत्रात्मशब्देन प्राणदयोपि ग्राह्याः तस्य तेष्वपि वृत्तेः इयं तं कालं परोक्षीभूतमात्मानं स्वं पश्यतीति मन्दाशङ्कां परिहरति ।

At that time, for getting the jñānam of Ātma for which there will be obstacles and hides due to the power of Prakṛti, then Paramātmā by His Tejas reduces the Prakṛti's activity and makes her to keep indifferent in his case. These are the ordinary meaning for these three ślokas in a broad manner. The mind of the jīva by abhimāna develops as 'I' and 'mine' and by that Kāma and Lobha defects become absent. Then there will not be any connection with the material mind, the mind of Cit-rūpa experiences Paramātmā. Even though at that time, this outward Viṣaya Sukha's experience will be there, but still, in that outward sukha, there is no desire, hence that sukha is not there and with this idea only, it is said as असुखं. At that time, jīva śeṣin Biṁba Rūpa Śrī Hari - परिपश्यति in that there is an adverb 'परि' which means

3-26-18

ज्ञानवैराग्ययुक्तेन भक्तियोगेन चात्मना ।
परिपश्यत्युदासीनां प्रकृतिं च हतौजसम् ॥ १८ ॥

केवलमित्यादि विशेषणेन "अभेदात्स्वावतारेषु निरन्तर उदाहृतः गुणदेहेन्द्रियाभेदात्केवलोऽसदृशत्वतः अखण्डपूर्णशक्तित्वादहमेकः सदा यत" इत्यनेन व्याख्यातोयं ग्रन्थः उक्तं सुष्ठुस्यात्प्रकृतेः परत्वे तदेवकथमित्यत उक्तं प्रकृतेः परमिति चिज्जडप्रकृत्योः परं एतल्लक्षणं न कस्यापीत्यतोऽसाधारणमित्यर्थः अणिमानमित्यनेन स्वबिम्बरूपमेवोच्यते य

आत्मनि तिष्ठन्नित्यादेः केनेत्यत उक्तमात्मना चिन्मनसेति अस्य सदातनत्वात् इतः पूर्वं किमिति नापश्यदत उक्तं ज्ञानेति प्रकृतिज्ञानाभावे तत्परत्वदर्शनं कथमित्यत उक्तं उदासीनमिति प्रयोजकाभावेन परिणामलक्षणाकार्यानभिमुखी कुतोनुदितमिदमित्यत उक्तं हतौजसमिति हतमोजो बन्धकशक्तिर्यस्याः सा तथा तां तदुक्तं बन्धशक्तिः प्रकृत्याख्या विष्णुशक्त्या वियुज्यत इति ॥ १८ ॥

With his Guru onwards upto Mukhya Prāṇa, and other devatās who are surrounding Him, the aparokṣa jñānin sees. By the Prasāda of all these devatās, he sees Bimba Rūpi Bhagawān.

Here it is said that at the time of Bhagawat Bhajana Kāla, both absence of Duhkha and Sukha are equal. But this may not be correct. Because at the time of Bhagawat Bhajana Kāla, the experience of outward sukha though it is not proper, such experience is found to be there. Further due to such Bhagawat bhajana, there will be swarūpa sukha's experience, is based on authorities. When this is so, how can it be said as 'असुखं.' The intention of Śrī Vedavyāsa, is shown by Śrīmad Ācārya, as बाह्ये सुखेत्वनासक्तेरसुखं दुःखवर्जनात् ॥ Even though that Yogi is having deha at the time of Bhagawat Bhajana time, he may experience outward sukha but still he is not interested or involved in it and so it is said as असुखं.

"हरि भक्त्येव नित्यानन्दं" - By Bhakti towards Śrī Hari, the mind gets eternal happiness, at that time that Bimba Hari, by the Prasāda of Prāṇa and other devatās (Prāṇa is denoted by Ātma Śabda), the Yogi sees and has the vision. This is the special Tatwa mentioned in Kāpileya grantha. By this अदुःखं असुखं समं mentioned in the śloka is fully justified. Which Rūpa of Śrī Hari, that yogi sees, is further explained.

In the swarūpa Avatāras of Fish, Tortoise there is absolutely no difference. Hence it is said as 'निरन्तरं'.

Further in the case of Paramātmā there is no difference in His Deha, Guṇa, Indriyas, hence also it is said as 'निरन्तरं'. There is none equal to Him at any time and at any place. Hence the śabda 'केवल' is said.

अखण्डितं is said because there is no reduction or drawback for Him in any manner, and He has full and complete śakti always. Due to His inherent mahimās, He is bright always and so it is said as स्वयं ज्योतिः ॥ The sūtra 1-3-22 ॐ अनुकृतेः तस्य च ॐ can be seen.

3-26-19

न युज्यमानया भक्त्यत्र भगवत्यखिलात्मनि ।
सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये॥ १९ ॥

मुक्तेरन्तरङ्गसाधनं भक्तेरन्यन्नास्तीत्याह न युज्यमानयति ॥ १९ ॥

For Mukti to attain, the important sādhanā is 'Bhakti' only but not others. For the yogins to attain Mokṣa and reach the Lotus Pādas of Brahma, it is only the devotion, Bhakti in Śrī Hari who has abundant and unlimited wealth and who remains as Antaryāmi in all creatures. There is no alternative or the second sādhanā available in the place of Bhakti.

ननु विषयमुक्तस्य मनसो हर्यपरोक्षज्ञानजननाय किं मुख्यसहकारीत्यतो भक्तिरेवेत्याह । न युज्यमानयेति ॥

भक्त्यैव तुष्टिं अभ्येति नान्येन साधनेन । Bhagawān feels happy only by Bhakti, but not any other sādhanās. In Gītā 11-54 it is stated

भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्वेन प्रवेष्टुं च परन्तप ॥

Again 18-55 states :

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वात्र विशते तदनन्तरम् ॥

3-26-20

प्रसङ्गमजरं पाशमात्मनः कवयो विदुः ।
स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥ २० ॥

इदानीं ब्रह्मज्ञानोत्पत्तौ प्रतिबन्धकमाह प्रसङ्गमिति असद्भार्यादिषु प्रसङ्गमतिस्नेहं अजरं पुनर्नवत्वेनाक्षयं स एवेति तर्ह्ययमेव सत्सुकृतश्चेत् किं कार्यक्षण इति तत्राह अपावृतं उद्घाटितं विवृतमित्यर्थः ॥

Further the obstacles that are present to prevent Brahma jñānam are emonerated. For a person who does great affection towards inauspicious wife and such children. Since it becomes the cause of bondage day by day and affection is an obstacle. Some affection/friendship is applied to towards Sātwic devoted Souls then such aquintance would be very useful, because by such good act will be responsible for opening the doors to Mokṣa.

इदानीं ब्रह्मज्ञानोत्पत्तौ प्रतिबन्धकमाह प्रसङ्गमिति । असद्भार्यादि प्रसङ्गमतिस्नेहमजरं पुर्नवत्वेनाक्षयम् ॥

3-26-21

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् ।
अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥ २१ ॥

किं लक्षणाः साधवो येन तत्सङ्गो भक्तिज्ञानद्वारा मुक्तिसाधनं स्यादिति तत्राह विविक्षव इति अजशब्देन तत्कार्यं देह उपलक्ष्यते अत सातत्यगमन इति धातोस्तेन सहैव सततं वर्तमानत्वातस्मिन् गते गच्छन्ति स्थिते तिष्ठन्ति इत्यतो जाताः कामलोभादयः तेषां शत्रवः अत्र हेतुरयं शाताः श्रीनारायणे निष्ठावन्तोऽत एव साधवः निष्ठासाधनशीलाः साधुरुचिता भगवद्भक्तिः सैव भूषणं येषां ते साधुभूषणाः "साधु त्रिषु चिते सौम्ये इति यादवः" ॥

What is the nature of Sādhus ? What is there Swabhāva ? What Swabhāva those Sādhus have and due to that Bhakti and

Jñānam are generated and due to that mārga, it becomes a sādhanā for Mukti ? For these, replies are given here. Those sādhus

(1) will tolerate the offences/mistakes committed by their uttamas.

(2) will be extending all mercy towards those who are inferior to them.

(3) will be in friendship to those who are equal in status to them.

(4) will be enemies to Kāma, Lobha and other wicked qualities.

(5) will have steady Bhakti in Śrī Hari.

(6) Will be having buddhi towards Śrī Hari Bhakti always,

(7) Will have Bhakti towards Śrī Hari as per ornaments.

(१) तितिक्षवः, (२) कारुणिकाः, (३) सुहृदः, (४) अजातशत्रवः, (५) शान्ताः, (६) साधवः, (७) साधुभूषणाः

के ते साधवः इत्यपेक्षायां साधूनां लक्षणं आह । who are those sādhus ? To state that, their qualities are described. तितिक्षवः - स्वोत्तमकृत अपराध सहिष्णवः, नीचेषु सत्सु कारुणिकाः, स्वसमानां सर्वदेहिनां सुहृदः, सत्सु न जातः शत्रुः येषां ते तथा ॥ साधु प्रशस्तं कर्मभूषणं येषां ते एव साधवः ॥

A Sādhu is a devotee of Lord Śrī Hari. His concern, therefore, is to enlighten people in devotional service to Śrī Hari. That is his mercy. He knows that without devotional service to the Lord, human life is spoiled. He is not satisfied with his own liberation. He always thinks about others. He is the most compassionate personalitly towards all the fallen souls. Sādhu has the thankless task of impressing upon them the importance of devotional service to Lord Śrī Hari.

Finally it boils down to the position that a Sādhu means a follower of the scriptural injunctions and a devotee of the Lord.

3-26-22

मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम् ।
मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः ॥ २२ ॥

एतदेव विशिनष्टि मयीति अनन्येन भावेन अन्यस्मिन् विष्णौ अन्यस्मिन् तादृशो भावः स्नेहो नास्तीति अनन्यभावः तेन तदुक्तं यादृशी मयि भक्तिः स्यात्तादृश्यन्यत्रनवै चेत् अनन्या भक्तिरुद्रेकात्सा ययैवतरेत्सृतिमिति दृढां मरणसद्भावेऽप्यचलं तदेव विशदयति मत्कृत इति स्वजनबान्धवाः लौकिकाः न पारलौकिकाः ॥

Further the lakṣaṇas of Bhagawat bhaktas are explained : Those sādhus will do bhakti towards Śrī Hari, which is totally different and distinct bhakti done towards others. That is they will have bhakti towards Śrī Viṣṇu only "as Sarvottama," but not so in other devatās.

(Such type of Bhakti to generate, the one and only way is to read, understand, teach, preach, write, meditate on the works of Sarvamūla of Śrī Madhwācārya and there is no other way or source available). Such bhakti towards as He being independent , Sarvottama etc, should never be done in others, that is called अनन्यशक्तिः । The sūtra 1-1-8 ॐ हेयत्वावचनाच्च ॐ states प्राधान्यतया हेया, परिवारतया ग्राह्याः other devatās are only servants of Śrī Hari.

The sūtras 3-3-57 and 58 state

ॐ अङ्गावबद्धास्तु न शाखासु हि प्रतिवेदम् ॐ ॥

ॐ मन्त्रादिवद्वा अविरोधः ॐ ॥

Caturmukha and other devatās should be taken for upāsanā as parivāra - servants of God Śrī Hari. Such type of "Ananya

bhakti'' alone will make the devotee to cross the saṁsāra. This has been said in Dattatreya Yoga. Even when death happens, such bhakti should not get vitiated or deviated. How this is possible is explained as under. Those bhaktas to obtain Bhagawat Prasāda would have forsaken all Kāmyakarmas, as well as forbidden Karmas. Further they would not be left off Paraloka bandhus. They would have left off bandhus which happens only to connection of dehas.

In Tātparya, it is said splendidly

''यादृशी मयि भक्तिः स्यात् तादृश्यन्यत्र नैव भवेत् । अनन्यभक्ति-रुद्रेकात्सायर्यैव तरेत्सृतिमि''ति च ।

The manner in which devotion is made in Him, should not be repeated in others.

अनन्येन भावेन भक्तिमित्यत्र भक्तेः अनन्य भावो नामान्यत्रा विद्यमानतेति प्रतीयते न चासौ सम्भवति ॥

Since devotion towards Caturmukha Brahma and others also come under the sādhanā cadre for Mokṣa, the meaning meant by अनन्यभक्ति is elucidated in Nirṇaya.

ब्रह्मादि भक्तेरपि मोक्षसाधनत्वादतोऽत्र विवक्षितमनन्यभक्तिशब्दार्थं दर्शयति । यादृशीति - तात्पर्ये मयि उद्रेकान्माहात्म्यातिशयात् यादृशी सर्वोत्कृष्टा भक्तिः । अन्यत्र ब्रह्मादौ तादृश्य नैव इति ॥

3-26-23

मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च ।
तपन्ति विविधांस्तापानैकात्म्यगत चेतसः ॥ २३ ॥

एवं निःसङ्गानां कालयापना कथमत्राह मदाश्रया इति तप आदिकर्माभावे विद्वैषु कथं तिष्ठतीति तत्राह तपन्तीति तापान् तपांसि ब्राह्मींवावतप उपनिषदं ब्रूमेति ''तस्यै तपोदम इत्यादि श्रुतिः'' नन्वेवं

विविधतपः सञ्चरण समये शीतोष्णोपवासादिना इन्द्रियदौर्बल्यहेतुना हरेः सर्वोत्तमत्वादिज्ञानं तिरोहितं भवतीति मन्दाशङ्कां परिहरति ऐकात्म्येति एकः पूर्णो हरिर्नान्यस्तदन्येतद्वशामताः इति ज्ञानं स्थिरं "यत्तदैकात्म्य ज्ञानमुच्यत" इति स्मृतेः ऐकात्म्ये हरेः सर्वोत्तमत्वपूर्णज्ञाने गतं स्थिरं स्थितं चेतो येषां ते तथोक्ताः ॥

Like this when the sātwic souls were to leave off all attachments, how to pull on their time ? They will hear the excellent stories connected to Śrī Hari, where His auspicious splendid attributes are highlighted. Few others will spend their time in adopting tapas and other Satkarmas. Otherwise the Vidyā connected to Bhagawān Śrī Hari would not stand in them steadily. Explaining the meanings of the Upaniṣads, is itself tapas relating to Brahma as Viṣaya. That is called 'dama' दम. Following the śrutis and description of the auspicious qualities of Śrī Hari is called Tapas. Like this, there are many kinds of tapas, while administering them due to contact of heat and cold and also due to fasting on Ekādaśī days, the indriyas would become weak, for them the jñānam that Hari is Sarvottama may be forgotten. Like this doubt may happen to dull headed ordinary persons. Such doubt is cleared by the śabda. "ऐकात्म्यगतचेतसः" । Śrī Hari alone has complete and full swarūpa but not others. All others are under His absolute control. This is certain and popular. Like this, when the jñānam is steady and permanent, then it is known as "Ekātmya Jñānam." This has been told so in Brahmāṇḍa Purāṇa." Śrī Hari alone is Sarvottama and has full swarūpa. Others are under His control and command. In this matter, persons having steady and correct knowledge, are called Eka-prakāra Jñānins.

Śrīmad Ācārya in Nirṇaya has quoted this Brahmāṇḍa Purāṇa Vākhya.

एकः पूर्णो हरिः नान्यः तदन्ये तद्वशा मताः । इति ज्ञानं स्थिरं यत्तदैकात्म्य ज्ञानमुच्यते"इति ब्रह्माण्डे ॥

There are multifurious miseries in material existence - those pertaining to the body and the mind, those imposed by other living entities and those imposed by natural disturbances. But a Sādhu is not disturbed by such miserable conditions because his mind is always filled with thoughts on Me (Paramātmā) "मद्गत चेतसः"

In Bhāgawatam, while describing about Ambarīśa Mahārāj, it is said वाचांसि वैकुण्ठ - गुणानुवर्णने He engaged his words only in the glorification of the Supreme Bhagawān. Since Sādhus always engage in the topics of the Lord, they are forgetful of the miseries of material existence.

3-26-24

त एते साधवः साध्वि सर्वसङ्ग विवर्जिताः ।
सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते ॥ २४ ॥

उपसंहरति त एव इति त्यक्तस्वजनबान्धवा इत्युक्तं विशदयति सर्वसङ्गेति दुष्टसर्वसङ्गवर्जिता इत्यर्थः संत्वेवं विधाः साधवस्तत्र किं ममोपदिशासीति तत्राह सङ्गस्तेष्विति अथ तस्मात्तत्र हेतुमाह सङ्गदोषेति ॥

Now this issue is concluded. Oh Devahūti having the qualities of sādhu, like this those who have the qualities enumerated above are sādhus. Now What was told earlier as त्यक्तस्वजन is enlarged and explained. They leave all the company of the wicked and bad persons. Like this mahimās are available in the sādhus. Then in the matter what would be the advice that would be imparted to Devahūti. For this, it said - Oh Devī ! Those sādhus or sātwic souls would excuse the defects and drawbacks that crop up due to indulge material Viṣaayas. Therefore you should always pray for the association/connection with such sātwic souls - sādhus.

दुष्टसर्वसङ्गवर्जिताः अथ तस्मात्सङ्गो विषयासक्तिः तत्कृतदोषहरा इत्यर्थः ॥

Bhagawān Kapila here advises His mother Devahūti, that if she wishes to be free from material attachment, she should increase her attachment for the sādhus. Gītā states in 15-5: निर्मानमोहाः जितसङ्गदोषाः ।

Those who have no illusory jñānam and have no haughtiness and also have won over the defect of attachment over material Viṣayas, such person's association to be sought with.

3-26-25

सतां प्रसङ्गान्मम वीर्यसम्पदो भवन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धावती भक्तिरनुक्रमिष्यति ॥२५॥

त्वच्चरितश्रवणादिना दुष्टसङ्गदोषनाशो दृष्टचरः सत्सङ्गात्कथमित्या-शङ्क्य सत्सङ्गे हरिकथाश्रवणादिसम्भवेन तत्सङ्गाद्दुष्टसङ्गदोषविनाशः प्रति-ज्ञायते तेषामन्यप्रसङ्गाभावादिति भावेनाह सतां प्रसङ्गादिति ।

By hearing the stories relating to Paramātmā Śrī Hari, the defects which arise due to the association of bad and wicked Viṣayas get destroyed. But how that happens due to the association of sātwic souls ? If this doubt crops up, then by the association of sātwic souls, it would be possible to attain Śrī Hari's stories etc. Hence it is said that by the association/company of Satiwic souls the defects due to wicked and bad people's association would be erased. For those Sātwic souls, other than the subject matter of Śrī Hari's activities, there is no second item at all for them with thought and opinion, it is said :-

प्रसङ्गात्प्रकृष्टसङ्गात् वीर्याणां पराक्रमाणां सम्पदोयासु तास्तथा हृत्कर्णानां रसमानन्दमायन्तीति हृत्कर्णरसायनाः अयगताविति धातुः ततः किं तत्राह तज्जोषणादिति तच्छब्देनोभये च ग्राह्यास्तेभ्यः सद्भ्यः कथानां जोषणान्निषेवणादपवर्गवर्त्मनि हरौ श्रद्धावती आस्तिक्यबुध्युपेताभक्तिः अनुक्रमिष्यति पदं निधास्यतीत्यन्वयः ॥

Due to the sevā and service done to such sātwic souls and due to their special association and company, by hearing about the brave and extra-ordinary deeds, for the heart and ears happiness results. From them such stories start.

हृत्कर्णसायनाः - अय Dhātu has come in गत्यर्थः and so आयन्तिः they bring, is the meaning. By this, what is that in future ?

तज्जोषणात् = तत् = by that sevā to Sātwic sajjanas and by sevā to the stories of Śrī Hari, then āstikya buddhi in Śrī Hari generates who is the mārga-swarūpa. By that Bhakti, arises which is the only sādhana for Mokṣa.

सत्सङ्गस्य मनसो विष्टचासक्त्यभावजनकत्वं न साक्षात्किन्तु भक्तिजननद्वारेणैवेत्याशयेनाह सतां प्रसङ्गादिति ॥

प्रसङ्गात् = प्रकृष्टसङ्गात् ॥

3-26-26

भक्त्यत्र पुमान् जातविराग ऐन्द्रियाद्
दृष्टश्रुतात्मद्रविणानुचिन्तया ।
चित्तस्य यत्तो ग्रहणे योगयुक्तो
यतिष्यते ऋजुभिर्योगमार्गैः ॥ २६ ॥

भक्त्या किं फलं स्यादिति तत्राह भक्त्येति पुमानर्थो समर्थो विद्वान्मद्विषयशास्त्र श्रवणादिनोत्पन्नया मद्भक्त्या ऐन्द्रियात् शब्दादि विषयाज्जातविरागः ब्रह्मादि स्तम्बपर्येतपदार्थनामसारत्वानित्यत्व सदुःखत्व-ज्ञानवांस्तथा जातः वौ परमात्मनि रागः स्नेहः सारत्वनित्यत्व निर्दुःखत्व ज्ञानपूर्वको यस्य स तथा कैश्चिदुत्तमाधिकारिभिः श्रुतस्यात्मद्रविणस्य परमात्माख्यवस्तुनोनुचिन्तया निरन्तरध्यानेन तथा चित्तस्यावस्थानस्या मनसो ग्रहणे विषयाद्व्यावर्तने यत्तः प्रयत्नवानृजुभिरक्लेशदैर्योगमार्गैर्यमादि सदुपायप्रकारैर्योगयुक्तः सत्सङ्गवान्यतिष्यते परमात्मा शेषः केषाञ्चिद्दुष्टानां

केषाञ्चिच्छ्रुतानां आत्मद्रविणानां जीवादि पदार्थानामसारत्वादि चिन्तयैतदिन्द्रियाज्ञातविराग इति वा ॥

What is the phala achieved by Bhakti ? An Adhikāri who hears śāstras connected Bhagawān Śrī Hari and by that, Bhakti generates in him. Due to that, towards sound and other attractions have no effect on him and he gets Vairāgya. By that he understands starting from Caturmukha and ending upto Jaḍa Pillar are all asāra - have no essence in them and are not permanent. By them, misery would happen like that, he acquires jñānam.

Further जातविरागः by that in Śrī Hari, he understands that He is the essence of all. He is alone eternal in all respects and He has no miseries at all at any time. With these jñānam, he develops friendship with respect on God दृष्ट श्रुतात्मद्रविणानुचिन्तया then by uttama adhikārins, Paramātmā is seen actually by perception, by some lesser adhikārins, He has been heard, in that Paramātmā, he involves in steady dhyāna. Till then his mind was after Viṣayas, but now he turns his mind from them and takes all efforts to do the same. He involves in Yoga mārga by adopting yama-niyamas. By such uttama upāyas he does Yogābhyāsa and joins in the company of Sātwic Souls and takes all efforts to attain aparokṣa jñānam of Śrī Hari.

3-26-27

असेवयाऽयं प्रकृतेर्गुणानां ज्ञानेन वैराग्य विजृम्भितेन ।
योगेन मय्यर्पितया च भक्त्या मां प्रत्यगात्मानमिहावरुन्धे ॥२७॥

अधिकारिणामेवं विधः प्रयत्नो न निष्फलः किन्तु सफल एव भवतीत्याह असेवयेति प्रकृतेर्गुणानां सेवा मुमुक्षुणा क्षुरधारावृत्तृणपिहितमुखकूपवदलं परिहर्तव्येति पुनर्वचनं वैराग्येण विजृम्भितेन प्रवर्धितेन परमात्मदीनामान्तरतत्वानां तारतम्यज्ञानेन च मय्यर्पितया भक्त्या योगेन मयि मनोनिधान लक्षणेन प्रत्यगात्मानं

स्वान्तर्यामिणं मामिह प्रारब्धप्रतिबन्धकाभावेस्मिन् जन्मनि अवरुन्धे वशीकृतवत्पश्यतीत्यन्वयः विरक्ति भक्त्युपास्ति जनितज्ञानमेव पुरुषार्थसाधनं न कर्मेत्यतोवाह असेवयेति मय्यर्पितया भक्त्या योगेन समुत्पन्नेन योगध्यानोत्पन्नेन ज्ञानेन प्रत्यगात्मानं स्वबिम्बभूतं मां पश्यतीति कीदृशेन भक्तियोगेन प्रकृतेर्गुणानामसेवयोत्पन्नेन वैराग्य विजृम्भितेन ॥

For those Adhikārins who are eligible for Mokṣa, what are all efforts described earlier will become fruitful. They will not be redundant or a waste to them. Though the Viṣaya relating to Vairāgya has been told already, again the same is repeated wth two examples.

(1) The knife and others belonging to a a barber which are very sharp and out of fear, one keeps himself far away from them.

(2) When a neglected and defunct well coverd in the grass and looks like ground, should be avoided, to avoid fatal fall. Like that the Satwa, Rajas and Tamo guṇas due to the connection of prakṛti should be avoided. By Vairāgya, the deha is developed and in that the Devatās and Tatwas by gradation has to be understood. The mind should be kept in Śrī Hari in a steady manner and should adopt bhakti yoga. Then he will have darśan of his Bimba Rūpi Paramātmā in the same birth, in case there is no hurdle of Prārabdha.

By Virakti, Bhakti and Upāsanā by these generated jñānam only is the sādhana for Mokṣa. Not Karmas. By them jñānam is generated and by that Bimba Rūpi Bhagawān is seen.

प्रकृतेः जातानां गुणानां विषयाणां असेवयेति पुनः वैराग्यवचनं तस्य आवश्यकत्व द्योतनाय ॥ वैराग्यविजृम्भितेन वैराग्याभिवृद्धेन ज्ञानेन ॥

परोक्षज्ञाननिश्चयेन जातेन योगेन ध्यानादि रूपेण । प्रत्यगात्मानं जीव स्वरूपान्तर्गतं तद्भिन्नं स्वयोग्यं वा हरिं इह देहेऽवरुन्धे वशीकृतवत् पश्यति ॥

3-26-28

देवहूतिरुवाच— Devahūti said :

का स्वित् त्वरयार्पिता भक्तिः कीदृशी मम गोचरा ।
ययापदन्ते निर्वाणमञ्जसा प्राप्नुयामहम् ॥ २८ ॥

देवहूतीमस्यर्पितयेति विशेषणेनोत्पन्नोत्कण्ठया दत्तावसरा पृच्छति कास्विदिति कीदृशी मम गोचराज्ञातुं शक्येति निर्वाणं नित्यनिर्वृतम् ॥ २८ ॥

Like this when the mother Devahūti heard the words of Kapila Bhagawān, she developed zeal in her, and had opportunity for her to ask questions. So she said : Oh Kapila Rūpī Śrī Hari, ! There are two types of adhikārins, those who aspire for Mokṣa (1) and those who do not aspire for Mokṣa (2) In both of them, whose bhakti is more uttama ?

In case, the bhakti of those who do not aspire for Mokṣa is uttama, then which is the bhakti which has no destruction ? What are the lakṣaṇas for it ? For you, I have to know about it. Whether it is possible to adopt it ? Out of which Bhakti, I would be able to reach Your place which has the swarūpa Nitya-ānanda ?

अधिकारिणो द्विविधाः ।

मोक्षकामाः तदकामाश्चेति ।

तत्र किं मोक्षकामानां भक्तिरुत्तमा ।

उत तदकामानाम् ।

यदि तदकामानमपि भक्तिरेवोत्तमा, तर्हि सा कीदृशी किं लक्षणा मम गोचरा मया ज्ञातव्या कर्तव्या वा ॥ निर्वाणं मोक्षख्यमञ्जसा मोक्षकामेभ्योऽप्याधिक्येन ॥

3-26-29

यो योगा भगवत्प्राप्तौ निर्वाणात्मंस्त्वयोदितः ।
कीदृशः कति चाङ्गानि यतस्तत्त्वाव बोधनम्॥ २९ ॥

ऋजुभिर्योगमार्गैरित्युक्त योगलक्षणं पृच्छति यो योग इति निर्वाणात्मन् परमानन्दमूर्ते यतो यस्माद्योगात् ॥

Like this what was told, that yoga lakṣaṇa is now questioned by Devahūti. Oh Nitya Ānanda Mūrthy Hari ! You explained the yoga by which Biṁba Mūrthy Śrī Hari would be seen by perception, that yoga is of what kind ? How many aṅgas it has ? By which yoga Tatwa Jñānam will be achieved ?

3-26-30

तदेतन्मे विजानीहि यथाहं मन्दधीर्हरे ।
सुखं बुध्येय दुर्बोधं योषा भवदनुग्रहात् ॥ ३० ॥

तदेतद्योगलक्षणं भक्तिलक्षणं विजानीहि विशेषेण ज्ञापय योषेति हेतुगर्भविशेषणं त्वच्छास्त्र ज्ञानाभावादित्यर्थः ॥

Oh Śrī Hari ! I am weak in jñānam being a woman. Even in that, I am a person having only a little buddhi. For those who have done practice well in śāstras and for them also the lakṣaṇas of Yoga is difficult to understand, as well as the lakṣaṇas of Bhakti. Please teach me in an easy way, so that I can understand without much strain. This is because I am ignorant of your Sāṅkhya Śāstra and hence this prayer is submitted.

तद्भक्तिलक्षणमेतद्योगलक्षणं च विजानीहि विशेषेण ज्ञापय सुखं यथा स्यात् तथा ॥

3-26-31

मैत्रेय उवाच— Maitreya said :

विदित्वार्थं कपिलो मातुरित्थं जातस्नेहो यत्र तन्वाभिजातः ।
तत्त्वाम्नायं यत् प्रवदन्ति साङ्ख्यं प्रावोचद् वै भक्तिवितानयोगम् ३१

मैत्रेयः विदुरा ये मां कथां कथयतीति शुकः परीक्षिते वक्ति विदित्वार्थमिति यत्र यस्यां सच्चिदानन्दमयकरचरणादिमत्या तन्वाभिजातः

शुक्रशोणितसम्पर्कं दूरीकृत्य प्रकाशितः तस्यामातुरित्थमर्थमाभिप्रायं विदित्वा मन्मातु भगवद्भक्ति श्रवणे तात्पर्यमभून्नान्यत्रेति जातः प्रवृद्धः स्नेहोनुग्रहलक्षणो यस्य स तथा कपिलो भगवान् यत्तत्वाम्नायं परमात्मादितत्त्व प्रतिपादकं साङ्ख्याशास्त्रं प्रवदन्ति तद्भक्तियोगवितानं भक्तिः योगविस्तार-लक्षणं शास्त्रं मात्रे प्रावोचत् व्याख्या तवानित्यन्वयः हरेरितरवज्जननाङ्गीकारे शुक्लेन जनिन्येषां हरेः स्वतनुवैवतु नित्योदित ज्ञानतनोः कुतः स्याच्छुक्लतो जनिरिति प्रमाणविरोधोदुर्निरासः अत एव पुरा स्वस्यैव तन्मेत्युक्तं इतरेषां प्रागशरीराणां पश्चाच्छरीरत्वेन जन्मदर्शनात् ॥

Maitreya told this story to Vidura and this was told by Śukācārya to King Parīkṣit. Devahūti was the mother for Kapila Rūpi Bhagawān who has no connection at all with blood, flesh, bones etc, and all His Avayavas are sat-cit-ānanda swarūpa only and He is actually Paramātmā Śrī HARI. That mother had interest only to know about Bhagawat Bhakti and its characteristics and she was not interested in any other issue. Kapila Bhagawān had mind to do pūrṇa anugraha to her. So "तत्वाम्नायं यत्प्रवदन्ति साङख्यं," Kapila Bhagawān told her in detail about the Paramātma Tatwa which are told in Sāṅkhya Śāstra and are preached by great jñānins, the same was imparted to her. Further Bhakti yoga was also taught to her in detailed manner. Śrī Hari and Mahālakṣmi both have jñāna, ānanda swarūpa and they manifest by their dehas. Always eternally Śrī Hari has jñāna and ānanda swarūpa and hence for Him birth as in other's cases will never apply. It will never be appropriate in His case. Hence there is no contradiction to Garuḍa Purāṇa in His case :

3-26-32

भगवानुवाच— Bhagawān Kapila said :

देवानां गुणलिङ्गानामानुश्राविक कर्मणाम् ।
सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ॥ ३२ ॥

यद्यपि सत्वादिगुणभेदेन भक्तिरप्यनेकविधा तथापि सात्विकसंज्ञ-मुत्तमाधिकारियोग्यं भक्तियोगं निरूपयति देवानामिति सत्वे एकमनस इत्येतत्पदद्वयं तन्त्रेणोपात्तन्यायेन द्विरावृत्त्या व्याख्येयं "सदासर्वगुणात्म-त्वात्सत्वो विष्णुरुदीर्यत" इति वचनात् सत्वे सर्वगुणाढ्ये एव हरावेव एकमनसः एकाग्रमनसः पुरुषस्य मनुष्याद्यन्यतमस्य गुणलिङ्गानां शब्दादिज्ञापनलक्षणानां इन्द्रियाभिमानिना-मानुश्राविककर्मणां वेदोक्त कर्मानुष्ठानेन तदुक्तानति लङ्घिना आनुश्राविककर्मासौ श्रुत्युक्तं यो न लङ्घयेदित्युक्तेः देवानां तात्विक संज्ञानां सत्वे भगवति एकमनसः एकाग्रतयान्य व्यापारमन्तरेण अन्तःकरणस्य या वृत्तिः सा भक्तिरित्युच्यते कीदृशी स्वाभाविकी गङ्गाप्रवाहलक्षणा ॥

Due to Satwa, Rajas, and Tamo Guṇas, this Bhakti also becomes in three forms as Sātwika Bhakti, Rajasa Bhakti and Tāmasa Bhakti. Then Bhagawān Kapila did upadeśa to Devahūti only the Sātwicka Bhakti which are applicable to uttamādhikārins.

सत्वे - एकमनसः these two śabdas in this śloka has to be used in तन्त्र Nyāya which means only one word is used twice. "सर्वदा सर्वसद्गुणस्वरूपः" Śrī Viṣṇu and Hence He is known as 'सत्व'. This has been said Kāpileya Grantha also. "सत्व एव" means having all auspicious qualities is Śrī Hari and in Him with concentrated mind without any distraction, when the antahkaraṇa goes towards Him only, then that is Uttama bhakti. Since the same is like the flow of Gaṅgā, that bhakti is proper and eligible to achieve Mokṣa.

These indriyas which have heard the meanings of Vedas which were pronounced by the Guru, they are called as अनुश्रवाः - that is - they will be known as śrutis. As per them when followed they will be called अनुश्राविकाः Devatās do like that. That means they are Tatwābhimāni devatās. Presiding Deities.

3-26-33

अनिमित्ता भगवति भक्तिः सिद्धेर्गरीयसी ।
जरयत्याशु या कोशं निगीर्णमनलो यथा ॥ ३३ ॥

अनिमित्ता फलसङ्कल्परहिता अत्यन्तचित्तनिरोधरूपत्वाद्दुःखहेतुशङ्का न कार्या प्रत्युत पूर्णानन्दरूपत्वादपक्वभक्तयावाप्तमुक्तेरुत्तमेत्याह सिद्धेरिति यस्मिन्काले पूर्णभक्तयः स ब्रह्मचारिणो मुक्तिमेष्यन्ति तस्मिन्नेव समये मुक्तिप्राप्तियोग्यस्य भक्तिपरिपाकमनवाप्तस्य पुंसो या सिद्धिरपूर्णसुखलक्षणा मुक्तिः तस्याः सिद्धेः गरीयसी ॥

Sakāmana adhikāri - that is - Adanādhikāri for him the sukha is Mokṣa - for uttamādhikārin before attaining Mokṣa, the bhakti done by him only to please Śrī Hari, but never attached to phala, sukha enjoyed by him, will be superior and greater. For a person who has eaten well and desires that they should not be digested, still the Jaṭharāgni in his stomach acts and normally digests all the food, like that, for the Uttamādhikārins this liṅga śarīra gets destroyed and brings Mokṣa to him automatically. This is the meaning of this śloka. अनिमित्ताभगवति भक्तिः ॥ By this devotion this phala would be gained, like that, without thinking of the phalas, only to please Śrī Hari, when Bhakti is done in Śrī Hari, But this is possible only by severe control of mind, and by this, there will not be any duhkha. Such doubt should not be raised. Further such bhakti, has the swarūpa of Pūrṇa Ānanda and so this is far superior to the Mukti which is reached by lower adhikārins who adopt lesser bhakti.

This distinction is brought out by the absence of the aṅga 'अनिमित्तत्व' in the case of lower adhikārins. Hence compared to the Mukti of lower adhikārins, the bhakti of uttama adhikāri - called as 'अनिमित्त भक्ति' is superior. Since before mukti itself, their bhakti consists of अनिमित्तत्व aṅga and due to this, excess sukha happens to them.

Then this अनिमित्त Bhakti does not have any उद्देश and so it cannot earn Mukti. Such doubt should not be made. Though अनिमित्त भक्ति Bhakti has no उद्देश still, it can earn Mukti by its nature inself. For this truth, an example is cited. Just like the case

of fire accidentally coming into contact with cotton burns out completely, so there may not be any उद्देश or just as Jaṭharāgni digests the food taken through there may not be उद्देश like that. Like that अनिमित्त bhakti though done without the उद्देश of Mokṣa, still it will bring that result automatically. Such अनिमित्त bhakti is not available in all devatās. Hence the śabda 'गुणलिङ्गानां' is used to show, that such bhakti would be present in Tatwābhimāni devatās only. Then some asuras are also Tatwābhimānis whether such bhakti is available in them ? Kali and others though they are Tatwābhimānins still, they do not do karmas as per Vedas. Hence it is applicable only to Tatwābhimāni devatās who do such unique and distinct Bhakti in Śrī Hari.

अनिमित्ता Generally absence of nimitta is applicable to all devatās. The bhakti of lower adhikāris will have phala in mind. For Supreme Mukti, only अनिमित्त Bhakti is primary sādhanā.

3-26-34

नैकात्म्यतां मे स्पृह्यन्ति केचिन्मत्पादसेवाभिरता मदीहाः ।
येऽन्योन्यतो भागवताः प्रसज्य सम्भाजयन्ते मम पौरुषाणि ३४

के ते आत्यन्तिकभक्तिकर्तारः येन तद्भक्तेर्मुक्तेर्गरीयस्त्वं स्यादिति तत्राह नैकात्म्यतामिति ये भागवताः अन्योन्यतः प्रसज्यमिलित्वा मम पौरुषाणि पराक्रमान् सम्भाजयन्ते सम्भाव्य वदन्ति शृण्वन्ति च ते मे मया दीयमानामप्यैकात्मतां मुक्तिं न स्पृहयन्ति नेच्छन्ति यदि भक्तिसन्तुष्टो हरिः किमपि ददाति तदा तदाज्ञात्वेनैव गृह्णन्ति न भक्तिफलत्वेन दीयमानं बालोपि गृह्णाति किमुत प्रेक्षावानत इदं भगवता स्तूयते न तु तत्वमिति मन्दाशङ्का नेच्छन्ति सायुज्यमपि फलत्वेन हरिर्यदि ददाति भक्तिसन्तुष्ट आज्ञात्वेनैव गृह्णते तादृशानां सुखाधिक्यं पुनर्मुक्तौ भविष्यतीत्यनेन परिहृतेति कुतो नेच्छन्तीति तत्राह मत्पादेति मम चरणनिषेवायाः पूर्णानन्दहेतुत्वादित्यर्थः भगवदङ्घ्रिसेवायाः पूर्णानन्दहेतुत्वं कथं तद्रतानामप्यन्यत्र प्रवृत्त्या दुःख

सम्भवादित्यत उक्तं मदीहा इति च अनेन च प्रासङ्गिकान्य प्रवृत्तावप्यन्ते मदर्पणेन सापि मत्कर्मवत् मत्प्रीति जनकत्वेन मदीहैवेत्युक्तं भवति ते च कियन्त इति तत्राह केचिदिति ॥

Who are they that do such type of आत्यन्तिक Bhakti ? If the devotees doing आत्यन्तिक bhakti is proved and shown, then the bhakti done by them, would be superior to the bhakti done by others. Those Bhagawat Bhaktas join in one place and establish about the supremacy of Śrī Hari with all pramāṇas. Further who hear such discussion are the Supreior adhikārins and devotees. Though Paramātmā grants them, Sāyujya Mokṣa, they do not ask for it or have the desire to it. Śrī Hari when He is pleased and grants them some benefit, they would accept them because they wish to honour the words of Śrī Hari and do not wish to disrespect to his words. They do not accept them as phala for the bhakti done by them. Even small boys receive only what is given voluntarily. When such is the case, there is no wonder of this gesture in the case of great buddhi - intelligent persons. Therefore, the eulogy made by Kapila Rūpi Bhagawān towards His Devotees, is only to encouerage, but not true, may be the doubt for dull headed persons. If they do not desire or aspire for Sāyujya Mokṣa, then the śrutis and smṛtis, one can find that there are devotees eligible to such Mokṣa. They accept only as per the Mandate of Śrī Hari and the same has to be honoured. Such uttamādhikārins have the experience of swarūpa ānanda coming out even earlier to Mukti. When they receive Sāyujya status Mokṣa, they attain much more happiness than what they experienced earlier. Those Bhaktas why they do not aspire or desire for sāyujya ? This is because "यत्पादसेवाभिरता मदीहाः" Sevā to the Pādas of Śrī Hari is the cause for Pūrṇa-ānanda by such Pāda-Sevā itself, they attain complete ānanda.

Such bhaktas how many would be available is answerd as 'केचित्' only few will be there.

3-26-35

पश्यन्ति मे ते रुचिराण्येव सन्तःप्रसन्नवक्त्रारुणलोचनानि ।
रूपाणि दैत्यासुविनाशनानि साकंवाचं स्पृहणीयां वदन्ति ॥ ३५॥

ऐकात्म्याकाङ्क्षाभावे हेत्वन्तरमाह पश्यन्तीति भगवद्रूपसल्लापादेः कोन्योस्ति सुखहेतुरिति अतो नेच्छन्तीत्यर्थः ॥

Those uttamas who are desirous of Mokṣa, for which another second reason is given.

Thse Sātwic souls see Your (Śrī Hari's) Rūpa with splendid eyes, and smiling Face and destroying the daityas, such Rūpas again they wish to see by perception. The words which are conducive to each other about such darśan will be spoken by them. Hence by describing about Bhagawat Rūpas and hearing about them is most sukha sādhaka and there is no other alternative is available.

Hence those uttama adhikārins do not aspire even for Mokṣa, is the inner meaning.

3-26-36

तैर्दर्शनीयवयवैरुदारविलासहासेक्षितवामसूक्तैः ।
हृतात्मनो हृतप्राणस्य भक्तिमन्विच्छतो गतिमण्वीं प्रयुङ्क्ते ॥३६॥

ननु कालशक्तेर्दुरतिक्रमत्वेन किञ्चित्कालं भगवति भक्तिं कुर्वतोन्यथापि सम्भवेन संसारस्यानिवृत्तिसम्भवेन भक्तेर्न किमपि प्रयोजनमित्याशङ्क्याह तैर्दर्शनीयेति यैः सहवाचं वदन्ति यानि च पश्यन्ति तै रूपैः हृतात्मनः अपहृतमनसो हृतप्राणस्य तद्विषयीकृत सर्वेन्द्रियचेष्टस्य भक्तिमेवान्विच्छतोपि पुंसः प्रसन्नोहमण्वीं सूक्ष्मां सायुज्यलक्षणां गतिं मुक्तिं प्रयुङ्क्ते ददामीत्यन्वयः उदारशब्दः प्रत्येकमभिसम्बध्यते उदाराणि विलासहासे क्षितवामसूक्तानि येषां तानि तथा वामान्यनुकूलानि सूक्तानि शोभनवचनानि।

To surpass the śakti of Time factor, is not possible by anyone. (नह्येव व्यवधात् कालः एष सर्व निराकृतिः १-६-४ भागवतं)

Time by its gap/ilnterval, draws all potency of rememberance. Therefore for a person who does bhakti for some time towards Śrī Hari, by the lapse of time, he forgets all, then for him, there is a change for bad buddhi to generate, there is scope for this. By such Bhakti, Saṁsāra will not get destroyed. Hence there is no use for doing Bhakti towards Śrī Hari and if such objection is placed, the answer is given here.

3-26-37

अथो विभूतिं मम मायया चितामैश्वर्यमष्टाङ्गमनु प्रवृत्तम् ।
श्रियं न देवीं स्पृहयन्ति भद्रां परस्य मे तेऽश्नुवते हि लोके ॥ ३७ ॥

ननु सायुज्य भाजामन्तर्धूमदाहवद्दुःखरूपं स्यादिति तत्राह अथो इति ये मम मायया चितां निर्मितां ध्वजछत्र व्यजनादि लक्षणां विभूतिमथो तथा अष्टाङ्गयोगमनुप्रवृत्त मनुप्राप्तमणिमाद्यैश्वर्यं तथा भद्रां सर्वाङ्गसम्पन्नां द्योतमानां श्रियं गवाश्वादिसम्पदं न स्पृहयन्ति ते परस्य सर्वोत्तमस्य मे लोके सच्चिदानन्दलक्षणे देहे अश्नुवते व्याप्य सुखमेवानुभूय तिष्ठन्तीत्यन्वयः हि शब्दो मुक्तेर्विलक्षणत्वान्न लोकवदित्यर्थद्योतनार्थः यद्वा सालोक्यमुक्तिमनेन वक्ति तथाहि भक्तिज्ञानफलत्वेन विभूतिं सर्वं महलाकेनुवृत्तमष्टाङ्गैश्वर्यमिह लोके च समृद्धामुत्तुङ्गप्रासादिसम्पदं च नेच्छन्ति परिपक्ववैराग्य-समुद्रमग्नत्वात् ते मे लोके वैकुण्ठादावति सुखमश्नुवते इत्यतस्त्वमपि स्वर्गादीच्छां हि त्वा सर्वोत्तमः सच्चिदानन्द लक्षणो ममात्यन्तमुपकारकत्वेन सर्वस्माच्छ्रेष्ठो हरिरिति भजस्व त्वयापीदृशो प्राप्यत इति कीदृशी मम गोचरेत्यस्य परिहार उक्त इति ॥

For those bhaktas who have attained the most supreme 'Sāyujya' status of Mokṣa, are inside Bhagawān. They will be like the one surrounded by smoke and would not be able to see anything outside and so they would be miserable inside. For this, the proper reply is given. After the devotees attained that Sāyujya Rūpa Mokṣa, then they will get dhwaja, Śweta Chatra, Fans etc. having such symbols are wealth as per the Desire of Bhagawān. Further they would get Aiśwarya like Anima etc being the phala

3-26-35

पश्यन्ति मे ते रुचिराण्येव सन्तःप्रसन्नवक्त्रारुणलोचनानि ।
रूपाणि दैत्यासुविनाशनानि साकंवाचं स्पृहणीयां वदन्ति ॥ ३५॥

ऐकात्म्याकाङ्क्षाभावे हेत्वन्तरमाह पश्यन्तीति भगवद्रूपसल्लापादेः कोन्योस्ति सुखहेतुरिति अतो नेच्छन्तीत्यर्थः ॥

Those uttamas who are desirous of Mokṣa, for which another second reason is given.

Thse Sātwic souls see Your (Śrī Hari's) Rūpa with splendid eyes, and smiling Face and destroying the daityas, such Rūpas again they wish to see by perception. The words which are conducive to each other about such darśan will be spoken by them. Hence by describing about Bhagawat Rūpas and hearing about them is most sukha sādhaka and there is no other alternative is available.

Hence those uttama adhikārins do not aspire even for Mokṣa, is the inner meaning.

3-26-36

तैर्दर्शनीयवयवैरुदारविलासहासेक्षितवामसूक्तैः ।
हृतात्मनो हृतप्राणस्य भक्तिमन्विच्छतो गतिमण्वीं प्रयुङ्क्ते ॥३६॥

ननु कालशक्तेर्दुरतिक्रमत्वेन किञ्चित्कालं भगवति भक्तिं कुर्वतोन्यथापि सम्भवेन संसारस्यानिवृत्तिसम्भवेन भक्तेर्न किमपि प्रयोजनमित्याशङ्क्याह तैर्दर्शनीयेति यैः सहवाचं वदन्ति यानि च पश्यन्ति तै रूपैः हृतात्मनः अपहृतमनसो हृतप्राणस्य तद्विषयीकृत सर्वेन्द्रियचेष्टस्य भक्तिमेवान्विच्छतोपि पुंसः प्रसन्नोहमण्वीं सूक्ष्मां सायुज्यलक्षणां गतिं मुक्तिं प्रयुङ्क्ते ददामीत्यन्वयः उदारशब्दः प्रत्येकमभिसम्बध्यते उदाराणि विलासहासेक्षितवामसूक्तानि येषां तानि तथा वामान्यनुकूलानि सूक्तानि शोभनवचनानि।

To surpass the śakti of Time factor, is not possible by anyone. (नह्येव व्यवधात् कालः एष सर्व निराकृतिः १-६-४ भागवतं)

Time by its gap/ilnterval, draws all potency of rememberance. Therefore for a person who does bhakti for some time towards Śrī Hari, by the lapse of time, he forgets all, then for him, there is a change for bad buddhi to generate, there is scope for this. By such Bhakti, Saṁsāra will not get destroyed. Hence there is no use for doing Bhakti towards Śrī Hari and if such objection is placed, the answer is given here.

3-26-37

अथो विभूतिं मम मायया चितामैश्वर्यमष्टाङ्गमनु प्रवृत्तम् ।
श्रियं न देवीं स्पृहयन्ति भद्रां परस्य मे तेऽश्नुवते हि लोके ॥ ३७ ॥

ननु सायुज्य भाजामन्तर्धूमदाहवद्दुःखरूपं स्यादिति तत्राह अथो इति ये मम मायया चितां निर्मितां ध्वजछत्र व्यजनादि लक्षणां विभूतिमथो तथा अष्टाङ्गयोगमनुप्रवृत्त मनुप्राप्तमणिमाद्यैश्वर्यं तथा भद्रां सर्वाङ्गसम्पन्नां द्योतमानां श्रियं गवाश्वादिसम्पदं न स्पृहयन्ति ते परस्य सर्वोत्तमस्य मे लोके सच्चिदानन्दलक्षणे देहे अश्नुवते व्याप्य सुखमेवानुभूय तिष्ठन्तीत्यन्वयः हि शब्दो मुक्तेर्विलक्षणत्वान्न लोकवदित्यर्थद्योतनार्थः यद्वा सालोक्यमुक्तिमनेन वक्ति तथाहि भक्तिज्ञानफलत्वेन विभूतिं सर्वं महलाकेलुवृत्तमष्टाङ्गैश्वर्यमिह लोके च समृद्धामुत्तुङ्गप्रासादिसम्पदं च नेच्छन्ति परिपक्ववैराग्य-समुद्रमग्नत्वात् ते मे लोके वैकुण्ठादावति सुखमश्नुवते इत्यतस्त्वमपि स्वर्गादीच्छां हि त्वा सर्वोत्तमः सच्चिदानन्द लक्षणो ममात्यन्तमुपकारकत्वेन सर्वस्माच्छ्रेष्ठो हरिरिति भजस्व त्वयापीदृशो प्राप्यत इति कीदृशी मम गोचरेत्यस्य परिहार उक्त इति ॥

For those bhaktas who have attained the most supreme 'Sāyujya' status of Mokṣa, are inside Bhagawān. They will be like the one surrounded by smoke and would not be able to see anything outside and so they would be miserable inside. For this, the proper reply is given. After the devotees attained that Sāyujya Rūpa Mokṣa, then they will get dhwaja, Śweta Chatra, Fans etc. having such symbols are wealth as per the Desire of Bhagawān. Further they would get Aiśwarya like Anima etc being the phala

of Aṣṭānga Yāgas. Further with all wealth and splendid cows, elephants, horses will be there at their disposal. They do not actually have the desire to enjoy all such wealth. Even then, they remain with their dehas consisting of sat, cit and ānanda in the region of Sarvottama Paramātmā. As per the orders of Śrī Hari, being absolutely under His control, they enjoy all aiśwaryas and experience the same.

This śloka can be understood as describing 'Sālokya' Mokṣa also. Those bhaktas are immersed in the ocean of Vairāgya. For them, before reaching Mukti, in Maharloka and in other regions, they enjoy all the aṣṭa aiśwarya like anima and others. After reaching Mukti either Vaikuṇṭha or in Bhūloka, they do not desire or aspire for aiśwaryas which are achieved by them due to their devotion, jñānam, as phala. But they, as per the mandates of Bhagawān would enjoy all pleasures at Vaikuṇṭha, Śweta Dwīpa, Anantāsana.

Therefore oh Devahūti ! you leave off the desire for swarga etc. where the happiness is little and temporary. Kindly understand that Śrī Hari who is Sarvottama, sat-cit-ānanda swarūpi and is the greatest helper and the most covetable object from all others and do worsip that Śrī Hari. For you this Vaikuṇṭha Loka will be achieved.

3-26-38

न कर्हिचिन्मत्पराः शान्तरूपा नङ्क्ष्यन्ति मे नो निमिषो लेढि हेतिः ।
येषामहं प्रिय आत्मा सुतश्च सखा गुरुः सुहृदो दैवमिष्टम् ।। ३८ ।।

कालस्य सर्वत्र सत्त्वात्स्वतन्त्रत्वात्ततोपि केनचिद्धेतुना तन्निवर्तयतीति तत्राह न कर्हिचिदिति हेत्वभावादित्याह मनो इति मे हेतिरायुधमनिमिषःकालचक्रं तान् नो लेढिनासादयति नाशलक्षणं कार्यं न करोतीत्यर्थः अत्रापि हेतुरस्तीत्याह येषामिति आत्मा स्वामी ज्ञानवतोभिव्यक्तो भरतीति श्रुतेः च शब्दात्तिना च अनेकविधव्यसन प्राप्तावहमेवानिमित्तबन्धुरिति सुहृद इति बहुवचनम् ।।

Kāla is always there, further it is independent Kāraṇa. By some reason, it can reverse the bhaktas from Vaikuṇṭha loka, that means after some time, those devotees may return from Vaikuṇṭha is the possible question. For this, it is said here.

Those devotees who are by Swarūpa śāntaru and who strongly adhere that Śrī Hari alone is their paragati, will not return again from Vaikuṇṭha under any reasons or circumstances. For this, the reason is given. **That Kālacakra is not independent at all.**

Paramātmā's weapon that Kāla Cakra, do not destroy those bhaktas from Vaikuṇṭha. For this also the reason is given.

For those uttama bhaktas, Śrī Hari is the Prime and most covetable and desirable object. Paramātmā is the Swāmin - Master. (As told in the sūtra 4-1-3 ॐ आत्मेति तु उपगच्छन्ति ग्राह्यन्ति च ॐ)

For those who have jñānam, I shall appear as 'Son.' Following this śruti, Paramātmā Himself is son, He Himself is father, He Himself is the most dear friend. He Himself is the best Guru to do upadeśa of those which are most beneficial to the devotee. Paramātmā is the friend for them, and relative to them and does not expect anything in return from them, but always help them to get over all miseries. The dangers and obstacles are many. But yet the Person who protects them from all miseries is only ONE. He takes many Rūpas and relieves them from all troubles. Hence He is सुहृद: relative.

Paramātā is the Iṣṭa Devatā for them.

For these reasons, the Kāla Cakra which acts as per the Desire and command of Bhagawān, do not disturb such devotees. That is why it is said in Cāndogya Upaniṣad 8-15-1 as

"न च पुनरावर्तते न च पुनरावर्तते" इति।

and Brahma sūtras - Para Vidyā concludes in 4-4-23
ॐ अनावृत्तिश्शब्दादनावृत्तिश्शब्दात् ॐ ॥ इति ॥

3-26-39

इमं लोकं तथैवामुमात्मानमुभयायिनम् ।
आत्मानमनुये चेमे ये रायः पशवो गृहाः ॥ ३९ ॥

किं बहुना वैराग्यविजृम्भितया भक्त्या भजतां संसारतारकोहमेवेत्याह इमं लोकमिति आत्मानं जीवं उभयायिनं लोकद्वयसञ्चारिणं विज्ञायेति शेषः येचेम इत्युक्तं विवृणोति येराय इति रायो निष्कादय यद्वा ये चेमे सुतादयः ॥

What is the use of telling more By Vairāgya, the bhakti becomes steady and stout and such sātwic souls are able to cross the saṁsāra by ME. Only.

A person who understands that his jīva travels in this Bhūloka and also in the Para Loka also.

In the human birth following all have no essence and are not permanent, namely, wife, children, cows, calves, houses, gold, other dravyas and having known that,

3-26-40

विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम् ।
भजन्त्यनन्यया भक्त्या तान् मृत्योरतिपारये ॥ ४० ॥

विश्वतोमुखं सर्वस्मान्मुखं सर्वज्ञं वा मृत्योः संसारादतीत्य पारये पारं मां प्रापयामि यद्वा पार सयासाविति धातोः संसारसमार्सि कृत्वा मुक्तान्करोमीति ॥

Leaving them as well as other Viṣayas, Śrī Hari is the most important Person for all, He is all knowing - Sarvajña and having understood that correctly, and with concentrated Bhakti, if he worships ME, then I shall certainly make him to cross over saṁsāra. Then I shall see that he reaches My place Vaikuṇṭha. I shall close their saṁsāra and make them as Muktas.

3-26-41

नान्यत्र मद्भगवतः प्रधान पुरुषेश्वरात् ।
आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ॥ ४१ ॥

मत्तोन्यः संसारतारकोस्तीति शङ्कां माकार्षीरित्याह नान्यत्रेति प्रधानपुरुषयोः प्रकृतिहिरण्यगर्भयो ईश्वरादात्मनः दानादिकर्तुः ॥

Śrī Hari tells Devahūti that she should not have any doubt as to whether anyone else other than He, can redeem her, from this saṁsāra. Śrī Hari is the Master for Prakṛti Mahālakṣmī and Caturmukha Brahma. He is the important Kartā for all that are given to others. he has abundant, infinite and unlimited aiśwarya. Other than that Śrī Hari, by anyone else, for the creatures the most dangerous and fearful saṁsāra cannot be destroyed or erased out.

3-26-42

मद्भयाद् वाति वातोऽयं सर्यस्तपति मद्भयात् ।
वर्षतीन्द्रो दहत्याग्निर्मृत्युश्चरति मद्भयात् ॥ ४२ ॥

वाय्वादीनां स्वाधिकारप्रवृत्तिर्न स्वनियता किमुत मुक्तिदानप्रवृत्तिः अतः उक्तार्थे तच्छङ्का दूरोत्सारितेत्याशयेनाह मद्भयादिति ॥

Even though Śrī Vāyu is having such quality (**मोक्षप्रदो वासुदेवो अखिलस्य वायुश्च तदनुज्ञया**) even for him to do his own permitted jobs, there is no independence. When it is so, for others to grant Mokṣa is far away. Śrī Hari alone is Sarva-Swatantra.

Oh Devahūti, this Śrī Vāyudeva who has established jñānam and experienced the same fully, due to My fear only waves the air. This Sun what you see by perception, is bright by his rays which are very sharp, is also due to fear of ME only. Indra also acts only due to My fear. Out of My fear only, Agni burns the articles. Out of My fear only Mṛtyu, swallows the people at the appropriate time.

3-26-43

ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः ।
क्षेमाय पामूलं मे प्रविशन्त्यकुतोभयम् ॥ ४३ ॥

अहमेव मुक्तिदाने नियतः अत इदमेवात्र मुख्यसाधनमित्याह ज्ञानेति योगिनो ज्ञानिनः वारवादिवदन्यनियतत्वे तव मुक्तिदानशक्तिः प्रहता स्यादित्यत उक्तमकुतो भयमिति ॥

I myself (Śrī Hari) is the independent bestower of Mokṣa. (As stated in the sūtra 1-1-7 ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ) Hence for mokṣa, this is the main sādhana, would be explained by ME. Yogins by jñānam and Vairāgya with Bhakti yoga, for attaining Mokṣa, without any sort of fear, they would enter My Pādas. Śrī Hari is not under the control of any one else. But Śrī Vāyu and other devatās are not so. If Śrī Hari is likewise under the control of some one, then the capacity to bestow Mokṣa may be lost. The śabda अकुतोभयं Śrī Vāyu deva and other devatās have fear of ME. like that I (Śrī Hari) do not have fear of anyone else. I am independent. Hence the śakti to grant Mokṣa is never destroyed in My case. It is always permanent. It is My Nature and Swabhāva.

3-26-44

एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः ।
तीव्रेण भक्तियोगेन मनोमय्यर्पितं स्थितम् ॥ ४४ ॥

एकग्रामप्रवेशो बहुमार्गवदनेके मार्गाः सम्भवेयुरित्याशङ्कां परिहरन् अन्ययोगं व्यवच्छिनत्ति एतावानेवेति स्थितमचलत्वेनेति शेषः ॥

For reaching a village there may be many ways. So to achieve Mokṣa why should be only one way as told by you (Kapila Bhagawān). This doubt is cleared and Kapila Bhagawān stated that there is no other way for Mokṣa, other than what was described by Him so far.

By Vairāgya and by Bhakti yoga, the steady mind should be submitted in ME. This is the sādhanā upāya in this world or in the group of Bhaktas. That sādhanā only brings light to know about Mokṣa and to reach there. There is no secnd alternative way at all.

इति श्रीमद्भागवते तृतीयस्कन्धे षड्विंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus in Śrīmad Bhāgawatam, Third Skanda, Adhyāya Twenty six comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमद्भागवतम् - तृतीयस्कन्धः

Śrīmad Bhāgavatam - Third Skanda

अध्यायः २९ – Adhyāya 29

Ślokas 1 to 44

(१) भगवज्ज्ञानसाधनभूताष्टाङ्गयोग निरूपणम् ॥

For attaining Bhagawat jñānam, the sādhanas available by way of eight aṅgas for yoga are narrated.

3-29-1

भगवानुवाच— Śrī Bhgawān said :

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे ।
मनो येनैव विधिना प्रपन्नं याति सत्पथम् ॥ १ ॥

कपिलो भगवान्, एवं तावद् विरक्तस्य भगवद्भक्तिसम्पन्नस्य परमात्मोपासनया जनितज्ञाने स्वरूपाविर्भावलक्षणं कैवल्यं भवति इत्युक्तम् ।

Bhagawān Kapila narrated that a devotee having Vairāgya and bhakti towards Paramātmā and who does upāsanā of Him, gets knowledge about tHim and ultimately attain aparokṣa jñānam, then the devotee enjoys his swarūpa ānanda which is called as Mokṣa ānanda for him.

इदानीं तस्य ज्ञानस्य साधन भूताष्टाङ्गयोगप्रकारं वक्ष्यामि इति प्रतिजानीते = "योगस्येत्यादिना"

Now in this Adhyāya for such jñānam to attain, the sādhanas which are of eight ways, is narrated.

नृपात्मजे = Oh daughter of King Swāyaṁbhuva Manu !

योगस्य लक्षणं वक्ष्ये = I shall now tell the lakṣaṇas of Yoga

सबीजस्य = that is the authorised one.

येन एव मनः प्रसन्नं याति = By that, the mind by practice, attains joyful.

सत्पथम् याति = The mind advances towards that Sat-mārga - proper path.

इदानीं अपरोक्ष ज्ञानजनकं अष्टविधयोगं वक्ष्यामि इति ।

Now for the attainment of God vision, the eight ways of Yoga is narrated.

यस्मात् विष्णुर्व्यञ्जकत्वात् बीजशब्दवाच्यः ।

Since it makes Śrī Viṣṇu clear, this śabda 'Bīja' is used.

सत्पथं - ब्रह्म मार्ग

The mind by whcih the route reaches the path of Brahma Mārga is now narrated.

3-29-2

स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् ।
दैवलब्धेन सन्तोष आत्मविच्चरणार्चनम् ॥ २ ॥

योगस्तु ज्ञानसाधनमेव । Yoga means "Jñāna Sādhana" only. तस्य किं साधनमिति तत्राह स्वधर्माचरणमित्यारभ्य समाधानं तथात्मन इत्यन्तेन ग्रन्थेन ।

What are the means sādhanas by which that Yoga can be attained is explained from this śloka starting as 'स्वधर्माचरणम्' - that is, to adopt the duties as per one's varṇa, āśrama etc. and it ends with the 42nd śloka.

विधर्माच्च निवर्तनं धर्मवत् अवभासमानानां च शास्त्रनिषिद्धानां पञ्चविध धर्मादीनां त्यागः।

The five kinds of adharmas which are prohibited in the śāstras have to be avoided fully. सन्तोषः अलं बुद्धिः Happiness means contentment.

दैवं स्वादृष्टप्रेरको भगवान्। तदनुग्रहतः प्राप्तेन। आत्मविदां ब्रह्मज्ञानिनां श्रीपादार्चनम्॥

स्वधर्म आचरणं शक्त्या = The duties ordained to each one as per his varṇa, āśrama has to be done.

शास्त्र निषिद्ध निवर्तनम् = परित्यागः इत्यर्थः = Then at the same time, those dharmas which have been prohibited and censured in the śāstras should be left off.

निवर्तनम् = परित्यागः इत्यर्थः = For Brahma Jñānins

ब्रह्मविदां = ब्रह्म ज्ञानिनां श्रीपादार्चनं दैवलब्धेन सन्तोषः अलं बुद्धिः।

They are satisfied and contended with, what they have achieved, and are happy by the Grace of God. Hence we should worship the Lotus Pādas of a spiritual master.

स्वधर्माचरणं शक्त्या = This only explains the rule laid down in Bhgawat gītā under 3-35 as -

श्रेयान् स्वधर्मो विगुणः। परधर्मान् स्वनुष्ठितात्॥

Hence one should do his duties as per his varṇa-āśrama and never should deviate. Even though death were to happen while adopting such varṇa-āśrama dharmas, nothing is lost and the same is in order.

आत्मविदां = Brahma jñānins - those who have understood about Brahma properly and correctly and such Ācārya is Madhwācārya and one should अर्चनम् worship him and his Lotus pādas.

आत्मविदां ब्रह्मविदां = ब्रह्मविज्ञानिनं श्रीपादार्चनम् ॥

3-29-3

ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा ।
मितमेध्यादनं शश्वद् विविक्तक्षेत्रसेवनम् ॥ ३ ॥

ग्राम्यधर्मो विषय सेवा, ततो निवृत्तिः । प्रवृत्तिधर्मत्यागो वा । मोक्षधर्मरतिः निवृत्तिधर्मसेवा । शश्वन्मितस्य "सव्यञ्जनस्याशनस्य अर्धम्, उदकस्य तृतीयं, वायोः सञ्चरणार्थं चतुर्थमवशेषयेत्" इत्येवं परिमितस्य मेध्यस्य शास्त्र विहितस्यान्नस्य अदनम् । विविक्तो हरिः तत्र क्षेत्र सेवनम् ॥

गम्यधर्मनिवृत्ति च = One should cease or avoid performing conventional religious practices.

मोक्षधर्मरतिः तथा = One should be attracted to those which lead to salvation.

मितमेध्याशनं = One should eat only very frugally

शश्वद्विविक्तक्षेत्र सेवनम् = One should remain secluded so that he can achieve the highest perfection of life.

मोक्ष धर्मरतिः तथा = To have attraction for Mokṣa, is to have attraction towards the granthas of Śrī Madhwācārya and commentaries thereon, because they only give the correct and proper truth about Paramātmā, Śrī Vāsudeva who is the bestower of Mokṣa.

विविक्तक्षेत्र सेवनम् = Gītā states in 13-11 as विविक्तदेशसेवित्वं अरतिर्जन संसदि One should dwell in a calm place where there is not much disturbances. Then only sādhana will be in

progress. मितमेध्याशनं Gītā states 6-17 युक्ताऽहार विहारस्य Proper and small quantity of food should be taken.

3-29-4

अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः ।
ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् ॥ ४ ॥

(१) अहिंसा शास्त्रनिषिद्ध हिंसावर्जनम् ।

Those which have censured by śāstras, such violence and injures to be left off.

(२) सत्यं = मिथ्यावादवर्जनम् । भूतहितकथनं वा ॥

Should speak truth - Never utter lies. The lakṣaṇa for Satya is said by Śrīmad Ācārya in a very splendid way as

सत्यस्य वचनं श्रेयः, सत्यज्ञानं तु दुष्करम् ।
यत् सतां अत्यन्तं हितं तत् सत्यमिति निश्चयः ॥

(३) अस्तेयं = स्वाम्यननुज्ञातस्य तृणा ग्रस्यायग्रहणम् ।

Never receiving even a small negligible item, without consent of the owner.

(४) यावता शरीरावस्थितिः भवति तावत्परिमाणोऽर्थो यावदर्थः, तस्य परिग्रहः स्वीकारो यावदर्थ परिग्रहः ॥

Being satisfied with possessing as much as he needs, for his living and maintenance.

(५) ब्रह्मचर्यं = अष्टाङ्गं = adopting brahmacarya, not even thinking in mind about other woman.

स्मरणं, कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।

सङ्केतोऽध्यवसायश्च क्रियानिर्वृतिरेव च ॥
एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः ।
विपरीतं ब्रह्मचर्यमेतदेवाष्ट लक्षणम्" ॥

All these eight should be avoided.

(६) तप उपवासादि, तत्त्वपर्यालोचनं वा ।

Tapas - Performance of austerities.

(७) शौचं बाह्याभ्यन्तरशुद्धिः

Cleanliness of deha and mind.

(८) स्वाध्यायः ब्रह्मयज्ञः

Study of Brahman through Vedas and other sadāgamas.

(९) पुरुषार्चनम् = श्री नारायणस्य वैविकतान्त्रिकार्चनम् ॥

Should worship Bhagawān Śrīman Nārāyaṇa.

This śloka is only a compilation of the two verses in Bhagawat Gītā under 16-1 and 16-2. Devāsura sampath vibhāga yoga.

अभयं सत्त्वसंशुद्धिः ज्ञानयोग व्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुत्वं मार्दवं हीरचापलम् ॥

In respect of मितमेध्यादनं, that is eating clean and limited food, there is an excellent smṛti, giving the guide line.

द्वौ भागौ पूरयेदन्नैस्तोयेनैकं च पूरयेन्मारुतस्य प्रचारार्थं चतुर्थमवशेषयेदिति" स्मृतिप्रकारेण मितत्वं limitedness to be known ज्ञातव्यमिति ॥

3-30-5

मौनं सदासनं स्थैर्यं प्राणानां च जयः शनैः ।
प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि ॥ ५ ॥

सदा पद्माद्यासनजयः ।

वैष्णवसिद्धान्ताद् अचलनं = स्थैर्यम् । विपद्यपि आत्मावटम्भनं धैर्यं वा ॥

प्राणायामैः प्राणानां जयः । श्रोत्रादीन्द्रियाणां शब्दादिविषयेभ्यो मनसा हृदि स्थितं हरिं प्रत्याहरणम् आनीय स्थापनं प्रत्याहारः ॥

मौनं = One must keep silence which means, where one should speak to which extent, he should do so. Bhīṣmācārya, Droṇācārya and other Sātwic souls keeping quiet in the sabhā, when Draupadi (Śyāmalā) was horribly insulted, is not silence - That is not **मौन** at all. Śrī Rāma is called 'Mauni' in Rāmāyaṇa, which means He will speak what is to be spoken.

सदासनजयः = सदा पद्माद्यासनरूपजयः = Always be in the position of Padmāsana and others. Practice should be cultivated so. The sūtras

४-१-७ to ४-१-११

४-१-७ ॐ आसीन सम्भवात् ॐ ॥

४-१-८ ॐ ध्यानाच्च ॐ ॥

४-१-९ ॐ अचलत्वं चापेक्ष्यमिति ॐ ॥

४-१-१० ॐ स्मरन्ति च ॐ ॥

४-१-११ ॐ यत्रैकाग्रता तत्र अविशेषात् ॐ ॥

स्थैर्यं = वैष्णवसिद्धान्तात् अचलनं = Not oscillating/wavering and having doubts about Vaiṣṇava Siddhānta of Śrīmad

Ācārya.

प्राणजयः = Control the breathing of the vital air,

प्राणायामैः = प्राणानां जयः ॥

शनैः = doing everything in a thoughtful slow manner

न विमृश्य कुरुतेऽखिलं = is the Mandate.

प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि = मनसा सहेन्द्रियाणां विषयात् = विषयेभ्यो हृदि स्थितं हरिं प्रत्याहरणमानीय स्थापनम् ॥

Withdraw the senses from the external sense objects and thus concentrate in the mind on Paramātmā Śrī Hari in a steady manner.

3-29-6

स्वधिष्ण्यानामेकदेशे मनसा प्राणधारणम् ।
वैकुण्ठलीलाभिध्यानं समाधानं तथात्मनः ॥ ६ ॥

स्वस्य विष्णोर्धिष्ण्यानां पदादिस्थानानामेकदेशे एकैकावयवे मनसा प्राणस्य वृत्तेः धारणम् ॥ वैकुण्ठस्य हरेः लीलायाः सृष्ट्यादि रूपायाः अभिध्यानं निरन्तरस्मरणम् । तथाऽऽत्मनो मनसः समाधानमप्रयत्नेन हरौ स्थितिः । तदुक्तम् "समाधि प्रयत्नेन मनसः संस्थितिर्भवेत्" इति ॥

यम नियम आसन प्राणायाम प्रत्याहार धारण ध्यान समाधि भेदेन योगोऽष्ट विधः ॥

(1) Yama

(2) Niyama

(3) Āsana

(4) Prāṇayāma

(5) Pratyāhāra

(6) Dhāraṇa

(7) Dhyāna and

(8) Samādhi.

तत्र यमादीनां पञ्चानां धारणाद्यङ्गत्वं इत्याशयेन तान्युक्त्वेदानीं धारणादिकं आह **'स्वाधिष्ण्यानामिति'** ॥

In them, yama and the five including it, are the aṅgas of dhāraṇa and so they are not told and it starts from Dhāraṇā.

स्वस्य विष्णोर्धिष्ण्यानां पदादि स्थानानां मध्ये एकदेशे एकैकावयवे मनसा सह प्राणानामिन्द्रियाणां धारणं स्थापनम् ।

Sthāpana means keeping all avayavas and doing smaraṇa of Śrī Viṣṇu.

एकैकावयव स्मरणमिति यावत् । तदुक्तं । खण्डस्मृतिर्धारणा स्यादिति धारणासाध्यं समग्राङ्गध्यानमाह **'वैकुण्ठेति'** ।

By Dhāraṇa, all the dhyāna is possible is explained by stating as "Vaikuṇṭha"

वैकुण्ठस्य हरेः लीलानां स्वयोग्योपसंहार्य गुणानामभिसम्यग्ध्यानम् ॥

Remembering the sportive activities of Śrī Hari as per one's status and doing dhyāna of the same.

ध्यान साध्यं समाधिं आह - 'समाधानं' इति ।

आत्मनः मनसः समाधानं = समाधिः

Samādhi means reconciliation for the mind.

अत्र ध्यानभिन्न समाधि शब्दार्थं प्रमाणेनैव दर्शयति - समाधिरिति हरौ इति शेषः । तथा च प्रयत्नेन हरौ मनसः स्थिति ध्यानमतो न पौनरुक्त्यमिति भावः ॥

Hence by all efforts, the mind should be placed in Śrī Hari and dhyāna to commence and hence there is no repetition.

3-29-7

एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम् ।
बुध्या युञ्जीत शनकैर्जितप्राणो ह्यतन्द्रितः ॥ ७ ॥

स्वधर्माचरणाद्युक्तस्य प्रयोगप्रकारमाह एतैरति ॥ असद्विषयसङ्गेन दुष्टमत एव असत्पथं दुर्मार्गवर्तिमनः ॥

एतैः अन्यैश्च पथिभिः मनः दुष्टं असत्पथम् बुध्या युञ्जीत ।

By these and other processes, one must control the mind which is contaminated on the path of material enjoyments. By intelligence, one should control the mind.

व्रतदानादिभिः पथिभिः उपायैः बुध्या हरौ एके युञ्जीतमेव चिन्तयेदित्यर्थः ॥

By adopting various kinds of Vratas and other mārgas, by intelligence, the mind should be **always to think of Paramātmā Śrī Hari.**

शनकैः जिप्रणो जितश्वासः जितेन्द्रिय वा ॥

Gradually he should draw his attention from such worldly issues and should win over his indriyas and fix his mind always on Śrī Hari.

3-29-8

अशुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् ।
तस्मिन्स्वस्तिकमासीन ऋजुकवयः समभ्यसेत् ॥ ८ ॥

शुचौ देशे प्रतिष्ठाप्य = After placing himself in a clear and clean place,

विजितासन आसनम् = a seat, on it controlling the sitting postures,

तस्मिन् = in that place

स्वस्ति समासीन = sitting in an easy posture

ऋजुकायः = keeping the body erect,

समभ्यसेत् = one should practice

योगे इति कर्तव्यतामाह - शुचावित्यादिना । योगमभ्यसेदित्यन्वयः ॥

After controlling one's mind, and sitting postures, one should spread a seat in a secluded and sanctified place, sit there in an easy posture, keeping the body erect, and practice breath control.

आसनं आरभ्य समाधिपर्यन्तं उक्तं पुनः विशदयति ।

Again clarification is given starting from seat and upto the stage of samādhi.

शुचौ इत्यादिना ।

अन्यैश्च व्रतदानादिभिः विजितासनः अभ्यस्तपद्मासनः । आसनं चैलाजिनकुशोत्तरं तस्मिन्स्वस्ति यथा स्यात् तथा सम्यक् आसीनः ॥

3-29-9

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः ।
प्रतिकूलेन वा चित्तं यथास्थिरमचञ्चलम् ॥ ९ ॥

प्रतिकूलेन = रेचकादि क्रमेण

प्राणस्य मार्गं शोधयेत् = The yogi should clear the passage of vital air.

पूर कुम्भकरेचकैः = by breathing in the following manner by inhaling, retaining and exhaling.

प्रतिकूलेन = or by reversing

चित्तं यथा = the mind so that

स्थितं अचञ्चलम् (स्थिरं) = it would be steady free from disturbances.

The three different activities are recommended for clearing the passage of breathe. (1) Pūraka (2) Kumbhaka and (3) Recaka..

Inhaling the beath is called 'Pūraka.' Sustaining it within is called 'Kuṁbhaka' and finally exhaling it is called 'Recaka.'

These recommended processes can also be performed in the reverse order.

After exhaling, one can keep the air outside for some time and then inhale. The nerves through which inhalation and exhalation are conducted are technically called iḍā and piṅgala.

प्रतिकूलेन = रेचकादिक्रमेण ।

3-29-10

मनोऽचिरात्स्याद्विरजं जिश्वासस्य योगिनः ।
वाय्वग्निभ्यां यथा लोहं ध्यातं त्यजति वै मलम् ॥ १० ॥

प्राणायामादि फलमाह - मन इति ॥

विरजं रजो गुणरहितम् । एतदेव सोदाहरणमाह - 'वाय्वग्निभ्यामिति.'

मनः अचिरात् विरजं स्यात् = The yogi who practices such breathing exercises are very soon freed from all mental disturbances.

जितश्वासस्य योगिनः = For the yogins whose breath is controlled,

त्यजति वै मलम् = certainly he becomes freed from impurity.

लोहं ध्यातं = Just like, when put into fire and fanned with air, Gold becomes free from impurities.

ध्यानं सन्तप्तं लोहं सुवर्णं यथा मलं त्यजति, तथा मनो विरजं स्यात् ॥

By dhyāna the mind becomes very pure and clear. Just like gold when heated, it becomes pure.

3-29-11

प्राणायामैर्दहेद्दोषान्धारणाभिश्च किल्बिषान् ।
प्रत्याहारेण संसर्गान् ध्यानेनीश्वरान् गुणान् ॥ ११ ॥

क्रममाह - प्राणायामैरिति । रागादिदोषान् । किल्बिषान् जन्मान्तर साश्रितपापानि दुर्जन संसर्गावाप्त दुरितानि । अनीश्वरान् ऐश्वर्यविरोधिनः प्रकृतेः सत्त्वादिगुणान् ।

(1) By practicing the process of prāṇāyāma, one can eradicate the contamination of his physiological condition and

(2) by concentrating the mind one can become free from all sinful activities.

(3) By restraining the senses, one can feel himself free from material association.

(4) By meditating on the Supreme Paramātmā, one can become free from the three modes of material attachment.

One has to purify his physiological condition by concentration and by restraint of the senses then he can fix his mind upon the Supreme Paramātmā. This is called 'Samādhi'.

प्राणायामादि फलं विवक्रण्वन् धारणादि फलमाह ।

By explaining the result of Prāṇāyāma, the benefit of concentration of mind is explained.

दोषान् मनोदोषान् रागादीन् धारणाभिः स्वधिष्ण्यानामेकदेश इत्युक्तिभिः किल्बिषान् ब्रह्महत्यादिकान् संसर्गान् दुष्टविषयसंसर्गान् ध्यानेन वैकुण्ठ लीलाभिध्यानेनेत्यत्रोक्तेन हरेः सर्ववैलक्षण्य ध्यानेना ईश्वरानीश्वव्यतिरिक्तान् गुणान् दहेत् दूरीकुर्यात् ॥

3-29-12

यदा मनः स्वं विरजं योगेन सुसमाहितम् ।
काष्ठां भगवतो ध्यायेत्स्वनासाग्रावलोकनः ॥ १२ ॥

मनसि विरजसि सतीति कर्तव्यतामाह यदामन इति विरजं स्यात् तदा भगवतो हरेः काष्ठां पूर्णां मूर्तिं ध्यायेत् ॥ नासाग्रेणावलोकनं निरीक्षणं यस्य स तथा ।

स्वनासाग्रावलोकन इत्यनेन दिशां अनलोकनं सूचयति ॥

यदा मनः स्वं योगेन विरजं = When the mind is purified by Yoga practice,

सुसमाहितम् = when it is controlled,

काष्ठां भगवतः ध्यायेत् = One should meditate upon the Supreme Person Paramātmā,

स्वनास अग्र अवलोकनः = by seeing one's tip of the nose.

3-29-13

प्रसन्नवदनां भोजं पद्मगर्भारुणेक्षणम् ।
नीलोत्पलंदलश्यामं शङ्खचक्रगदाधरम् ॥ १३ ॥

"काष्ठोत्कर्षे सीम्नि दिशि" इत्यभिधानात् काष्ठाशब्दस्य अनेकार्थत्वात् अत्र विवक्षितः क इत्याशङ्क्य सर्वगुणोत्कृष्टं भगवद्रूपं विवक्षितमिति तत्र ध्येयस्वरूपं वक्ति - 'प्रसन्नवदनेति' ॥

प्रसन्नवदन अम्भोजं = Paramātmā has a cheerful Lotus like countenance.

पद्मगर्भ अरुण ईक्षणम् = He has ruddy eyes like the interior of a Lotus.

नीलोत्पलदलश्यामं = He has a swarthy deha like the petals of a blue Lotus.

शङ्खचक्रगदाधरम् = He bears a conch, discus and mace in three of His Hands (Lotus in the Fourth Hand.)

ध्येय मूर्तिं वर्णयति = Description of the Mūrty of Paramātmā taken for dhyāna is described. प्रसन्नेत्यादिभिः ।

पद्मगर्भवत् पद्मान्तर्भागवदरुणे ईक्षणे नेत्रे = His Eyes were like the interior of Lotus flowers.

3-29-14

लसत्पङ्कजकिञ्जल्कपीत कौशेयवाससम् ।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् ॥ १४ ॥

लसतः पङ्कजस्य किञ्जल्कं केसरः। तद्वत् पीतं कौशेयं वासो यस्य स तथा तम् । श्रीवत्सो वक्षसि यस्य स तथा तम् । भ्राजता कौस्तुभेन आमुक्ता बद्धा कन्धरा यस्य स तथा तम् ॥

(1) Paramātmā loins are covered by a shining cloth, yellowish like the filaments of a Lotus.

(2) On His Chest, He bears the mark of Śrīvatsa, a curl of white air.

(3) The brilliant Kaustubha gem is suspended from His Neck.

The exact colour of the garment of the Supreme Lord is described as Saffron-yellow, just like the pollen of a Lotus flower. The Kaustubha gem hanging on His chest is also described. His neck is beautifully decorated with jewels and pearls.

सन्ततं चिन्तयेत्कण्ठं भास्वकौस्तुभ भासकम् ॥

3-29-15

मत्तद्विरेफाकुलया परीतं वनमालया ।
परार्ध्यहारवलयकिरीटाङ्गदनूपुरम् ॥ १५ ॥

मत्तैर्द्विरेफैः भृङ्गैः आकुलया व्याप्तया परार्ध्यानि अनर्घ्यत्वेन श्रेष्ठानि हारश्च वलयश्च किरीटं चाङ्गदं च नूपुरं च परार्घ्यहारवलयकिरीटाङ्गदनूपुराणि यस्य स तथा तम् ॥

Paramātmā wears around His Neck a garland of attractive sylvan flowers.

A Swarm of bees intoxicated by its delicious fragrance hums about the garland. He is further superably adorned with a pearl Necklace, a crown, and pairs of armlets, bracelets and anklets.

The bees hum around the fresh flowers and their sweet sound is enjoyed by the Lord, as Anugraha to them. The Lord's Bangles, Necklace, Crown and Anklets are all bedecked with invaluable jewels. Since the jewels and pearls are spiritual, there is no material calculation of their value at all.

3-29-16

काञ्चीगुणोल्लसच्छ्रोणिं हृदयाम्भोजविठरम् ।
दर्शनीयतमं शान्तं मनोनयननन्दनम् ॥ १६ ॥

काञ्चीगुणेनोल्लसन्ती श्रोणी यस्य स तथा तम् । भक्तानां हृदयाम्भोजमेव विष्ठरं यस्य स तथा तम् ।

Paramātmā's loins and Hips encircled by a gridle. Paramātmā stands on the Lotus of His Devotee's heart. Paramātmā is most charming to look at.

Paramātmā's serene aspect gladdens the eyes and souls of the devotees who behold Him. The śabda दर्शनीयतमं is a beauty in this verse which means Paramātmā is so beautiful that the devotee Yogi does not wish to see any thing else. His desire to see beautiful objects is totally and completely satisfied by the Darśan of Paramātmā.

भक्तानां मनांसि नयनानि च वर्धयति वर्षयतीति मनोनयनस्य वर्धनम् ॥

3-29-17

अपीच्य दर्शनं शश्वत् सर्वलोकनमस्कृतम् ।
सन्तं वयसि कैशोरे भक्तानुग्रहकातरम् ॥ १७ ॥

अपीच्य दर्शनं प्राप्तषोडशवर्षवत् दृश्यमानं स्वतः कैशोरे व्यसि द्वादशवर्षलक्षणे सन्तं वर्तमानम् ॥

शश्वत् अपीच्य दर्शनं = The Lord is eternally very beautiful.

सर्वलोकनमस्कृतम् = He is worshippable by all the inhabitants of every planet.

सन्तं कैशोरे वयसि = He is ever Youthful.

भक्तानुग्रहकातरम् = Always He is eager to bestow His blessings upon His Devotees.

Actually Brahma Samhitā states :-

"अद्वैतं अच्युतं अनादिं अनन्तरूपं आद्यं पुराणपुरुषं नवयौवनं च"

This Brahma samhitā exactly describes what is found in the Bhāgawata Verse.

सर्वलोकनमस्कृतम्-

Paramātmā is worshippable by everyone on every planet. There are innumberable planets in the material world as well as innumberable planets in the spiritual world also. Paramātmā is Supreme and adorned by all.

आपीच्यदर्शनं प्राप्तषोडशवर्षवत् दृश्यमानम् ॥

3-29-18

कीर्तन्यतीर्थयशसं पुण्यश्लोक यशस्करम् ।
ध्यायेद् देवं समग्राङ्गं यावन्न च्यवते मनः ॥ १८ ॥

कीर्तन्यं कीर्तनीयं तीर्थं शुद्धं यशो यस्य स तथा तम् । पुण्यश्लोकाः ब्रह्मादयः । तेषां सृष्ट्यादिना यशः करोति इति पुणाय श्लोकयशस्करः तम् । मनो यावन्नच्यवते न चलति सर्वाङ्गध्यानासक्तं यथा स्यात् तथा ध्यायेदित्यर्थः ।

तीर्थयशसां = The glories of the Lord is always worth singing.

पुण्यश्लोक यशस्करम् = Brahma and other devotees glories are enhanced by such singing of His glories.

देवं ध्यायेद् = One should meditate upon the Lord.

समग्राङ्गं यावत् न च्यवते मनः = All the Limbs of the Lord who is eternal should be meditated till the mind becomes fixed.

Brahma Samhitā states :

A person who has developed pure love for the Lord and whose eyes are smeared with the ointment of transcendental loving exchange, always sees within his heart, the Supreme Bhagawān.

ॐ तत् विष्णोः परमं पदं सदा पश्यन्ति सूरयः ॥

The form of Śrī Viṣṇu is the highest individuality and is always visible to sages and saintly devotees.

3-29-19

स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम् ।
प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा ॥ १९ ॥

हृदयगुहायां शेत इति गुहाशयम् । प्रेक्षणीयमीहितं चेष्टितं यस्य सः तथा तम् ।

स्थितं = Standing

व्रजन्तं = moving

आसीनं = sitting

शयानं = lying down

वा = or

गुहाशयम् = Paramātmā dwelling in the heart of the jīva

प्रेक्षणीय हितं = He has beautiful past times,

शुद्धभावेन चेतसा ध्यायेत् = by pure mind, he should visualize that Bhagawān.

Thus always merged in devotional service, the Yogi visualizes the Lord standing, moving, lying down, or sitting within him, for the past time of Supreme Bhagawān are always beautiful and attractive.

3-29-20

तस्मिँल्लब्धपदं चित्तं सर्वावयव संस्थितम् ।
विलक्ष्यैकत्र संयुज्यादङ्गे भगवतो मुनिः ॥ २० ॥

एवं समग्राङ्गध्यानमुक्त्वा तदशक्तौ एकैकाङ्गध्यान प्रकारमाह तस्मिन्निति ।

Like this, the procedure to do dhyāna of all Angas of the Lord was narrated. In case, for the devotee of such dhyāna is not possible, then he can resort to do dhyāna of one Anga.

तस्मिन् हरौ समग्राङ्गे लब्धपदं प्राप्तास्पदं सर्वावयव संस्थितं सर्वावयवं व्याप्य स्थितं चित्तं विलोक्य भगवतः सर्वावयव संस्मरणशक्तौ एकत्राङ्गे एकस्मिन्नवयवे पादमारभ्य उत्तमाङ्गपर्यन्तं चित्तं संयुज्यादित्यन्वयः । "सर्वं स्मर्तुं अशक्तः सन्नेकाङ्गं चिन्तयेद् बुधः" इति वचनात् ॥

In fixing his mind on the eternal Form of the Lord, the Yogi should not take a collective view of all his Limbs, but should fix the mind on each individual limb of the Lord.

The śabda मुनिः is very significant. Muni means one who is very expert in mental speculation, or in thinkintg, feeling and willing.

One should begin from the Lotus Pādas and gradually rise to the upper Limbs of the transcendental deha of Paramātmā.

3-29-21

सञ्चिन्तयेत् भगवतश्चरणारविन्दं
वज्राङ्कुशध्वजसरोरुहलाञ्छनाढ्यम् ।
उत्तुङ्गरक्तविलसन्नखचक्रवाल
ज्योत्स्नाभिराहतमहद्हृदयान्धकारम् ।। २१ ।।

From 3-29-21 to 3-29-32 these 12 ślokas are important and should be taken for Bhagawat dhyānam. Devotees should get them by heart and should do pārāyaṇama as many times as possible which would vast magnitude of Puṇyas, About Bhāgawata, it is said,

श्लोकार्धं श्लोकपादं वा नित्यं भागवतोद्भवम् ।
पठेत् शृणोति या भक्त्या गोसहस्रफलं लभेत् ।।

With devotion, incase half śloka or atleast one fourth of a śloka of Śrīmad Bhāgawatam is read or heard, then, the devotee would earn the puṇya that would be equivalent to the charity of 1000 cows to deserving persons. These 12 ślokas can be taken for daily Pārāyaṇa.

नन्वत्र पृथक् पृथगवयवस्थितं चित्तमेकत्र ऐक्येन भावनायां संयुज्यात् । न तु एकैकावयवध्यानं विधीयते अशक्तस्येत्याशङ्क्य एकैकाङ्गध्यान-विधानादुक्तं युक्तमिति तत्प्रकारं वक्ति- **सञ्चिन्तयेदित्यादिना** ।। भक्ताभीष्टप्रदान सामर्थ्यमस्या- स्तीत्यतः सञ्चिन्तनादीयमिति भावेन तद् विशिनष्टि - **वज्रेत्यादिना** ।। उत्तुङ्गानि उन्नतानि रक्तानि विलसन्ति नखानि

उत्तुङ्गरक्तविलसन्नखानि । तान्येव चक्रवालं चन्द्रमण्डलम् । तस्य ज्योत्स्नाभिराहतो निर्दलितो महतां योगिनां हृदयान्धकारोऽज्ञानाख्यो येन तत् तथोक्तम् । नखानां चक्रसलं आवलिः तस्या ज्योत्स्नाभिरिव निर्मलाभिः दीप्तिभिर्वा ॥

भगवतः चरणारविन्दं = The devotee should concentrate on the Lotus Pādas of Bhagawān, Paramātmā.

वज्र अङ्कुश ध्वज सरोरुह लाञ्छन आढ्यम् = Those Pādas contain the marks of thunderbolt, goad (rod for driving elephants), banner Lotus and one adorned with them.

उत्तुङ्गरक्त विलसत् नख चक्रवाल ज्योत्स्नभिः = Prominent, red, brilliant, nails like the circles of the Moon with splendour (are in the Pādas)

महत् हृदय अन्धकारम् = They dispelled the thick darkness in the hearts of the devotees.

The devotee should cocnentrate on the Lotus Pādas of Bhagawān which are adorned with the marks of thunderbolt, goad, banner and Lotus.

The Nails in the Pādas are circular like the Moon, and are red with prominence. They are brilliant with splendour and they dispel the thick darkness in the hearts of His Devotees.

3-29-22

ध्यातुर्मनः शमल शैल निसृष्टवज्रं
ध्यायेच्चिरं भगवतश्चरणारविन्दम् ।
यच्छौचनिःसृत सरित्प्रवरोदकेन
तीर्थेन मूर्ध्न्यधिधृतेन शिवः शिवोऽभूत् ॥ २२ ॥

यस्य चरणारविन्दस्य शौचात् प्रक्षालन लक्षणात् निःसृता सरित्प्रवरा गङ्गा, तस्या उदकेन तीर्थेन पावनेन मूर्ध्न्याधिधृतेन अधिगतजटाबन्धे धृतेन

शिवो महादेवः शिवोऽतिशयित पुण्यभाजनी भूतोऽभूत् । ध्यातुः पुरुषस्य मनसि वर्तमानं यच्छमलं पापं तदेव शैलः पर्वतः तस्य विदारणाय नितरां सृष्टं क्लृप्तम् । वज्रमिव वज्रम् । लुप्तोपमा ॥

यत् शौच निःसृत सरित् प्रवर उदकेन तीर्थेन = The Lord's Lotus Pādas are washed and from gone forth the water known as Ganges which is very holy,

मूर्ध्नि अधिकृतेन शिवः शिवः अभूत् = Śiva borne such Ganges on his head and so he became auspicious

ध्यातुः मनः शमल-शैल वज्रं निसृष्ट = In the mind of the meditator the mountains of sin is hurled like thunder-bolt

भगवतः चरणारविन्दम् चिरं ध्यायेत् = One should therefore meditate for a longtime on the Lotus of Pādas of Bhagawān

(1) Śiva becomes all the more blessed and auspicious because of bearing on his head the holy water of Gaṅgā which has its source in the water that washed the Pādas of Bhagawān.

(2) The Lotus Pādas of Bhagawān act like thunderbolts hurled to shatter the mountain of sin stored in the minds of meditating devotees.

(3) One should therefore meditate on the Lotus Pādas of the Lord for a long time.

3-29-23

उरु सुपर्णभुजयोधिशोभमाना-
वोजनिधी स्वतसिकाकुसुमावभासौ ।
व्यालम्बिपीतवरवाससि वर्तमान-
काञ्चीकलापपरिरम्भि नितम्बमम्ब ॥ २३ ॥

जङ्घाद्वयं तु तच्चरणारविन्दान्तर्भूतं, जानुनी ऊर्वोरन्तर्भूते इति भावेनोरूपास्तिमाह उरू इति । हरेरुरुध्यायेदित्यन्वयः । सुपर्णो गरुडः, तस्य भुजयोः अध्युपरि स्कन्धे, ओजसां बलानां निधी । 'अनोऽवष्टम्भबलयोः' इत्यभिधानम् ।। स्वतसिकाकुसुमं, प्रोत्फुल्लकल्प कुसुमं, तद्वदवभासो ययोस्तौ तथोक्तौ ।।

सुपर्ण भुजयोः अधि शोभमानौ ओज निधि उरु = The two Thighs which are on the shoulders of Garuḍa, are the store house of all energy and are extra ordinarily beautiful.

अतसिका कुसुम अवभासौ = They are like linseed flower with the luster,

हे अम्ब ! अथ हरेः नितम्बं ध्यायेदित्यन्वयः ।

Then oh! mother Devahūti, Paramātmā Śrī Hari's Hips have to be taken for dhyāna.

व्यलम्बि च प्रपदान्तं च वर्णेनपीतं च वरं च यद् वासः तद् व्यालम्बिपीतवरवासः । तत्र वर्तमानो यः काञ्चीकलापः सप्तगुणितरशनाभूषणं तस्य परिरम्भोऽस्यास्तीति, तदन्तर्वर्तमान इत्यर्थः ।।

नितम्ब-बिंब = His rounded Hips are

पीतवरवाससि वर्तमान = having yellow exquisite cloth

व्यालम्बि = extending down from the shoulders, the Hips are like that,

काञ्ची-कलाप परिरम्भि= it is encircled by a gridle.

(1) Next, the yogi should fix his mind in meditation on the Bhagawān's Thighs, which are the store house of all energy.

(2) The Lord's Thighs are whitish blue, and are like the luster of the linseed flower and appear most graceful when Paramātmā is carried on the shoulders of Garuḍa.

(3) The Yogi should also contemplate His rounded Hips, which are encircled by a gridle, that rests on the exquisite yellow silk cloth that extends down to his Ankles.

(नितम्बमम्ब - is another version)

(नितम्ब बिम्बम् is another version)

3-29-24

नाभिह्रदं भुवनकोशगुहोदरस्थं
यत्रात्मयोनिधिषणाखिललोकपद्मम् ।
व्यूढं हरिन्मणिमुषः स्तनयोरमुष्य
ध्यायेद् द्वयं विततहारमयूखगौरम् ॥ २४ ॥

हरेः नाभिह्रदं ध्यायेदित्यन्वयः ।

Meditate on Śrī Hari's Navel and Heart (Chest is explained here).

निम्नत्वद्योतनाय लोकपद्मजन्महेतुत्वाच्च ह्रदमिति । चतुर्दशभुवनानां कोशो गृहं भुवनकोशो ब्रह्माण्डं तत् गूहयति ग्रसतीति भुवनकोशगुहं तच्चोदरं जठरं तत्र स्थितम् । यद्वा भुवनकोश निगरणगुहास्थानीयोदरो तिष्ठतीति । यद्वा भुवनकोशगुहोदे ब्रह्माण्डगर्भोदके रत्वा स्थितम् । यत्र यस्मिन् नाभिह्रदे आत्मयोनेः चतुर्मुखस्य धिषणं धिष्ण्यं च अखिल लोकात्मकं च पद्मम् आत्मयोनिधिषणाखिल लोकपद्मं व्यूढमुत्पन्नमित्यर्थः ॥ हरिन्मणिमुषः हरिन्मणिरिन्द्रनीलरत्नं तस्य प्रभां मुष्णतोऽमुष्य हरेः स्तनयोर्द्वयं ध्यायेत् । विततस्य विस्तृतस्य हारस्य मयूखेन गौरम् अतिधुवलम् ॥ २४ ॥

भुवनकोश गुहा उदरस्थं नाभिह्रदं = All the worlds are situated in the Navel lake as the foundation, in the abdomen.

यत्र आत्मयोनिधिषणः = It is the place where Caturmukha Brahma resides as his residence.

अखिललोक पद्मम् व्यूढं = All containing all planetary systems sprang from this Lotus.

स्तनयोः हरित् मणि वृष अमृष्य = His nipples are most exquisite and are like emeralds

धयेद् द्वयं विशद हार मयूख गौरम् = The devotee should meditate on the pair of nipples which appear as white due to the light of pear necklace on His chest.

(1) The devotee should meditate upon the Navel of the Lord which is the foundation for all the worlds.

(2) That Navel is the residing place for Caturmukha Brahma.

(3) In the same way, the devotee should concentrate his mind on the Lord's Nipples, , which resemble a pair of most exquisite emeralds and which appear whitish because of the rays of the milk-white pearl necklaces adorning His Chest.

3-29-25

वक्षोधिवासमृषभस्य महाविभूतेः ।
पुंसां मनोनयननिर्वृतिमादधानम् ।
कण्ठं च कौस्तुभमणेराधिभूषणार्थं
कुर्यान्मनस्यखिललोकनमस्कृतस्य ॥ २५ ॥

स्मर्तृणां पुंसां मनोनयनानां निर्वृतिमानन्दमादधानमुत्पादयन्तं महाविभूतेः लक्ष्म्याः अधिवासं निवासस्थानमृभस्य हरेर्वक्षो मनसि कुर्यादित्यन्वयः ॥ कौस्तुभमणेरधिकं भूषणमेव अर्थः प्रयोजनं यस्य स तथा तं कण्ढं च मनसि कुर्यात् । अखिललोक नमस्कृतत्वात् ऋषभत्वं युक्तम् ॥

ऋषभस्य वक्षः अधिवासं महाविभूतेः = For Mahālakṣmī, the chest of the Supreme Person is the abode.

पुंसां मनः नयन निर्वृतिं आदधानम् = The Lord's chest is the source of all transcendental pleasure for the mind and full satisfaction for the eyes.

कण्ठं च कौस्तुमणेः अधिभूषण अर्थं = The Neck also to be meditated which decorated by the Kaustubha Gem, which enhances the beauty.

मनसि अखिल लोक नमस्कृतस्य कुर्यात्। = He should meditate on, in the mind, about Him who is adored by the entire universe.

(1) The yogi-devotee should then meditate on the chest of Paramātmā, the abode of Mahālakṣmi.

(2) The chest of the Lord in the source of all transcendental pleasue for themind and full satisfaction for the eyes.

(3) The yogi should therein print on his mind the neck of God, who is adored by the entire universe.

(4) The Neck of the Lord serves to enhance the beauty of the Kaustubha gem, which hangs on His chest.

3-29-26

बाहूंश्च मन्दरगिरेः परिवर्तनेन
निर्णिक बाहुवलयानधिलोकपालान् ।
सञ्चिन्तयेद्दशशतारमसह्यतेजः
शङ्खं च तत्करसरोरुहराजहंसम् ॥ २६ ॥

हरेः बाहूँश्च दशशतारं च शङ्खं च सञ्चिन्तयेदित्यन्वयः । मन्दरगिरेः परिवर्तनेन परिभ्रमणेन निर्णिक्ताः शोभिताः बाहुबलयाः अङ्गदादयोयेषां ते तथा तान् । अधिश्रिता लोकपाला इन्द्रादयो येषु ते तथा तान् । दशशतं सहस्रमराणि दलानि यस्य तत् तथोक्तम् । शत्रूणामसह्यं सोढुमशक्यं तेजो वीर्यं यस्य तत् तथोक्तम् । तस्य हरेः करा इव सरोरुहाणि पद्मानि, तेषु राजहंसमिव वर्तमानम् ॥

For doing anugraha to Devatās by way of giving them Nector, the Milky ocean was churned. Mandara Parvata was used as the churning rod. Paramātmā made that Mountain to revolve on His shoulders. Such strong as well as bright shoulders of Paramātmā should be kept deep in the mind for dhyāna.

Then in His Four Hands, there is Cakrāyudha which shines with thousands of rays and Śankha whose whiteness supersedes the whiteness of the Moon, Padma in His Hand is glittering King Anna. Each one step by step, should be taken in the mind for dhyāna.

3-29-27

कौमोदकीं भगवतो दयितां स्मरेत
दिग्धामरातिभटशोणितकर्दमेन ।
मालां मधुव्रतवरूथगिरोपघुष्टां
चैत्यस्य तत्वममलं मणिमस्य कण्ठे ॥ २७ ॥

भगवतां दयितं कौमोदकीं गदाय अस्व हरेः कण्ठे मालाम् अमलं मणिं च स्मरेतेत्यन्वयः । कथं भूतां गदाम् ? अरातयो दैत्या एव भटा योद्धारः तेषां शोणितं रुधिरमेव कर्दमस्तेन दिग्धां रूपिताम् । अरातीनां भटानां वा । कथं भूतां मालाम् ? मधुव्रतानां नित्यसुखानां भृङ्गाकारमितानां भक्तानां वरूथाः समूहास्तेषां स्तुति-लक्षणया गिरोपघुष्टां शब्दायमानाम् । कथं भूतं मणिम् ? चैत्यस्य चित्ताभिमानिनः चतुर्मुखस्य तत्त्वं स्वरूपम् । "ब्रह्मा चित्ताभिमानेन चैत्यस्तन्नियमाद्धरिः । स च ब्रह्मा हरेः कण्ठे कौस्तुभत्वेन भासते" इति वचनात् ॥

(1) The Yogi should meditate upon His club-gadā, which is named Kaumodaki and the same is very dear to Him. कौमोदकीं भगवतः दयितां स्मरेत ॥

(2) This Gadā smashes the demons who are always enimical to devatās and Sātwic souls and so is

smeared with blood.

अराति भटशोणित कर्दमेन दिग्धाम् ।

(3) मालां मधुव्रतवरूथ गिर उपघुष्टां ।

The garland with the sound surrounded by humble bees.

(4) मणिं अस्य कण्ठे चैत्यस्य तत्त्वं अमलं =

The pearl necklace on the Neck is considered to represent the pure living entities who are engaged in the sevā to the Lord.

3-29-28

भृत्यानुकम्पितधियेह गृहीतमूर्तेः
सञ्चिन्तयेद् भगवतो वदनारविन्दम् ।
यद् विस्फुरन्मकरकुण्डलवाल्गितेन
विद्योतितामलकपोलमुदारहासम् ॥ २८ ॥

भगवतो वदनारविन्दं सञ्चिन्तयेदित्यन्वयः ।

Paramātmā's Face which is like Lotus has to be meditated upon.

किं विशिष्टस्य ? इह जगति सत्सुभृत्येषु अनुकम्पिता धिया द्रवीभूता चित्त तया गृहीता मूर्तिः आकार विशेषो येन स तथा तस्य ॥

भगवतः गृहीतमूर्तेः = Paramātmā takes different Forms,

भृत्या अनुकम्पित धिया इह = In this world for the sake of devotees out of compassion, such forms are taken.

वदनारविन्दस्य चिन्तनीयत्वे गुणानाह यदिति । यद् वदनारविन्दं विस्फुरती किञ्चित्सञ्चलती मकरकुण्डले विस्फुरन्मकरकुण्डले तयोर्वल्गितेन नृतेन विद्योति तावमलौ च कपोलौ यस्मिन् तत् तथा । उदारो निर्दुष्टोहासो यस्मिन् तत् तथा । उदारो निर्दुष्टो हासो यस्मिन् तत् तथा ॥

वदना अरविन्दम् यत् विस्फुरन् = Lotus like countenance which is glittering in that,

मकर = alligator shaped

कुण्डल = His ear-rings

वल्गितेन = oscillate

विद्योतित अमल कपालं उदार नासम् = crystal clear are His cheeks with Prominent Nose.

(1) Due to unlimited mercy shown on His devotees, Bhagawān gives darśan with all His Beauty collected on the Face.

(2) When the Face which like Lotus is taken for smaraṇa, the oscillating ear rings which touch His cheeks can be seen.

(3) Smiling Face of the Lord should always be in the minds of the Yogins.

3-29-29

यच्छ्रीनिकेतमलिभिः परिसेव्यमानं
भूत्या स्वया कुटिल कुन्तल वृन्दजुष्टम्।
मीनद्वयश्रियमधिक्षिपदब्जनेत्रं
ध्यायेन्मनोमयमतन्द्रित उल्लसद् भ्रु ॥ २९ ॥

यच्च श्रीनिकेतनं परममङ्गलायतनम्।

Mahālakṣmī is having always the chest of Bhagawān as Her permanent Dwelling abode.

यच्च सौरभ्यलोलैरलिभिः परितः सेव्ययमानम्। यच्च स्वया स्वरूपभूतया भूत्या श्रिया सेवितम्। "साक्षाच्छ्रीस्तु हरे रूपमिन्दिरा तु तदाश्रयात्" इति वचनात् पत्नीभूतायाः श्रीत्वं भगवदाश्रयादित्यतः

स्वयेत्युक्तम् ॥ यच्च कुटिला वक्राः कुन्तलाः ललाटरङ्गे नृत्यन्तः केशविशेषाः तेषां वृन्देन समूहेन जुष्टं संवृतम् ॥

The Yogi then meditates upon the beautiful Face of the Lord which is adorned with curly hair and decorated by Lotus like eyes and dancing eye-brows.

किञ्च अब्जनेत्रं पद्मदलसदृशनेत्रं ध्यायेदित्यन्वयः । कीदृशम् ?

मीनद्वयस्य आयामत्व पृथुमध्यत्व तनूभयभागत्वश्वेतत्वादि लक्षणं श्रियं कान्ति विशेषमधिक्षिपत् धिक्कुर्वत् ॥ किञ्च मनोमयं ध्यातृ सङ्कल्पनात्मकम् । उल्लसन्ती भ्रूर्यस्य तत् तथोक्तम् । अतन्द्रितो निरालस्य इत्यनेन ध्यानस्य निरन्तरं कर्तव्यत्वं सूचयति ॥

A Lotus surrounded by swarming bees and a pair of swimming fish would be put to shame by its elegance.

3-29-30

तस्यावलोकमधिकं कृपयातिघोर-
तापत्रयोपशमनाय निसृष्टमक्ष्णोः ।
स्निग्धस्मितानुगुणितं विपुलप्रसादं
ध्यायेच्चिरं विततभावनया गुहायाम् ॥ ३० ॥

हृदयगुहायां निहितस्य हरेरवलोकं वितत भावनया पूर्णभक्त्या चिरं ध्यायेदित्यन्वयः ॥ कटाक्ष निरीक्षणं विशिनष्टि । अधिकमिति ॥

The Compassionate glances of the Lord should be contemplated.

अधिकं कृपया अनन्यसाध्यकार्यसाधन पटीयस्या करुणया अतिघोरस्य तापत्रयस्य आध्यात्मिकादिलक्षणस्य उपशमनाय विनाशाय नितरां सृष्टं निर्मितम् ॥

तस्य अधिकं अवलोकं = His frequent glances

कृपया = with compassion

अतिघोर तापत्रय उपशमनाय = will be soothing the most fearful three fold agonies.

निसृष्टं अक्षणोः स्निग्ध स्मित अनुगुणितं विपुल प्रसादं = His glances accompanied by loving smiles are full of abundant Grace.

चिरं भावनया गुहायाम् = For a long time with devotion, He should be meditated.

(1) The Compassionate glances of the Lord - Kṛpākaṭākṣa will eradicate the three kins of sins. Ādibhautika, Ādhyātmika, Ādidaiwika are the three types.

(2) Such beautiful face with smiling Face, should be meditated upon for a long time, so that bhakti can overflow like floods.

3-29-31

हासं हरेरवनताखिललोकतीव्र-
शोकाश्रुसागरविशोषणमत्युदारम् ।
सम्मोहनाय रचितं निजमाययास्य
भूमण्डलं मनुसुते मकरध्वजस्य ॥ ३१ ॥

हरेः हासं अखिल लोक तीव्र शोक सागर अश्रुसागर विशोषणम् = Lord Śrī Hari's smile, which for all those who bow to Him, dries away the ocean of tears caused by intense grief.

अति उदारम् सम्मोहनाय रचितं निजमायया अस्य भूमण्डलं मुनिकुते मकरध्वजस्य = The Yogi should meditate on the most benevolent smile. The Yogi should also meditate on the Lord's arched eyebrows, which are manifested by His Desire in order to charm Manmatha for the good of the sags.

(1) Yogis should bring to their minds the beautiful smile of the Lord which has the capacity to dry up the ocean of tears due to miseries sufferd by the devotees. Such strong smile having so much capacity should be brought to mind.

Oh Devahūti ! daughter of Swāyaṁbhuva Manu, the Eyes brows taken for dhyāna which have the capacity even to shake the mind of Manmatha who has makara fish as his flag.

3-29-32

ध्यानायनं रहसि तद् बहुलाधरोष्ठ-
भासाऽरुणायिततनुद्विजकुन्दपङ्क्ति ।
ध्यायेत् स्वहृत्कुहरकेऽवसितस्य विष्णो
र्भक्त्यार्द्रयार्पितमना न पृथग् दिदृक्षेत् ।। ३२ ।।

एवं एकैकावयव ध्यानानायास चित्तस्य समग्रावयव विशिष्टवपुर्ध्यानं निर्दिशति - **ध्यानायनमिति** ।।

After having told about the dhyāna of each Limb separately, now about all the avayavas is mentioned in a consolidated manner.

रहस्येकान्तेस्थित्वा स्वहृत्कुहरके निजहृदयगुहायामवसितस्य निश्चितावस्थानस्य विष्णोः तद् ध्यानायनमेकैकावयवध्यानास्पदं वपुर्ध्यायेदित्यन्वयः। किं विशिष्टम् ? बहुलया सान्द्रया अधरोष्ठभासा अरुणायिता आरक्तवद् वर्तमानाश्च ते तनवः सूक्ष्माग्राश्च ते द्विजा दन्ता एव कुन्दकुड्मलानि तेषां पङ्क्तिर्यस्मिन् तत् तथोक्तम् ।

(1) With devotion steeped in love and affection, the Yogi should meditate within the core of his heart upon the laughter of Lord Śrī Viṣṇu.

(2) The laughter of Śrī Viṣṇu is so captivating that it can be easily meditated upon.

(3) When the Supreme Lord is laughing, one can see His small Teeth, which resemble jasmine buds renderd rosy by the splendour of His Lips.

ध्यातुरिति कर्तव्यतामाह - भक्त्येति - आर्द्रया स्नेहलक्षणजलक्लिन्नया भक्त्या यस्मिन्नेवार्पितमनाः स्थिरीकृत चित्त एवं ध्यायन्, तदेव दिदृक्षेत् द्रष्टुमिच्छत्। तदितरन्मुक्तिदातृत्वेन न चिन्तयेदित्यन्वयः ॥

3-29-33

एवं हरौ भगवति प्रतिलब्धभावो
भक्त्या द्रवद्धृदय उत्पुलक प्रमोदः ।
औत्कण्ठ्यबाष्पकलया मुहुरर्घ्यमान
स्तच्चापि चित्त बडिशं शनकैर्वियुङ्क्ते ॥ ३३॥

एवं ध्यानरूढस्य तत्फलं वक्ति - एवं हराविति ।

Once devoting his mind to this, then that Yogi should no longer desire to see anything else.

It is described here in that one should meditate on the laughter or smiling of Śrī Viṣṇu. There is no other activity that can completely cleanse the heart of the devotee.

एवमुक्तप्रकारेण हरौ भगवति प्रतिलब्धो भावो मनी यस्य स तथा । द्रवद्धृदयः तस्मिन्नैकस्मिन् एव लीयमान हृदयः, उत् उत्कृष्टौ पुलक प्रमोदौ रोमाञ्चहर्षौ यस्य स तथा ॥

That Yogi gradually develops pure love for the Supreme God Śrī Hari.

औत्कण्ठ्येनाविर्भूतया बाष्पकलया अश्रुधारया मुहुरर्धमान आर्द्रीक्रियमाणः पुमान् यच्चित्तबडिशं लक्ष्यं प्रति प्रायुङ्क्त तच्चित्त बडिशमपिशनकैर्वियुङ्क्ते चिरपरिचयात् स्ववशत्वेन विशिष्टं योजयति, अप्रयत्नेन ध्यानान्तरं समाधिं करोति ॥

In the course of time of his progress in devotional sevā, the hairs on the body stand erect through excessive joy. He is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind, which he used as a means to attract Śrī Hari, as one attracts a fish to a hook, withdraws from material activity.

This stage is called 'Samādhi.' The example being 'Samīki riṣi' when King Parīkṣit entered his āśram. The holy saint was unaware of this King's arrival.

3-29-34

मुक्ताश्रयं यर्हि निर्विषयं स्वचित्तं
निर्वाणमृच्छतिमनः सहसा यथार्चिः ।
आत्मानमत्र पुरुषोऽव्यवधानमेक-
मन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥ ३४ ॥

प्राकृतान्तःकरणे नष्टे भगवदितरस्मरणत्यागेन निरायास समाधि-फलप्रयत्नेन यद् हरिध्यानं तत्फलं ब्रूते - मुक्ताश्रयमिति ॥

When the material antahkaraṇa is lost, then other than Bhagawat smaraṇa, all others are left off. Such Haridhyāna and its phala is narrated.

यथार्चिर्दीपः तैलवर्त्यभावे सहसा नश्यति, तथा यर्हि यदा स्वचित्तं स्वरूपचिति जीव चैतन्ये ततं तन्मयमित्यर्थः मनो निर्विषयं शब्दादिविषयेभ्यो निर्गत्यमुक्ताश्रयं नित्यमुक्तभगवद्विषयं भवति तदा निर्वाणमृच्छति स्वचिदभिमानेन स्थूलसूक्ष्मशरीराभिमानं जहति, अत्र अस्यामवस्थायां पुरुष उपासको जीव आत्मानं परमात्मानमेकं सर्वोत्तमम् अव्यवधानं स्वस्य च तस्य च माया लक्षणभित्तिराहित्येन अन्वीक्षते करतलामलकवत् अपरोक्षीकरेति ॥

When the mind is thus completely freed from all material contamination and detached from material objectives, it is just like

the flame of a lamp. At that time, the mind is actually dovetailed with that of the Supreme Lord and is experienced as one with Him, namely - he gets God vision - aparokṣa jñānam because it is freed from the interactive flow of material qualities.

अत्राह - **आत्मानमिति** । अत्र प्रज्वलित दीपवदन्तःकरणे विजृम्भमाणे सति घटादि पदार्थमिव एकं प्रधानमव्यवधानं स्वरूपाच्छादकमाया व्यवधानरहितमात्मानं स्वरूपं, स्वस्य प्रियतमं परमात्मानं चानुसृष्ट्यादिलक्षण-वत्तया ईक्षते इति वा योजना बदः ॥

3-29-35

सोऽप्येतया च रमया मनसो निवृत्त्या
तस्मिन्महिम्न्यवासितः सुखदुःखबाह्ये ।
हेतुत्वमप्यसति कर्तरि दुःखयोर्न
स्वात्मन्विधत्त उपलब्धपरात्मकाष्ठः ॥ ३५ ॥

जीवन्मुक्त्यवस्थामाह - **सोऽपीति श्लोकद्वयेन** ॥

Those two ślokas 35 and 36 explain the state of Jīvan Mukti,

स जीवन्मुक्तोऽपि भगवन्तमपरोक्षं पश्यन्नेतया मनसो निवृत्त्या बाह्यन्तःकरण विनाशलक्षणया पुरा योऽज्ञानेनावृतः पश्चाद् ब्रह्मज्ञानेन प्रकाशितः तस्मिन् महिम्नि स्वरूपज्ञानानन्दलक्षणेऽवसितोऽहं निर्दोष-ज्ञानानन्दादिरूपो भगवदधीनोऽस्मिति निश्चितः स्वात्मन् स्वात्मनि दुःखयोर्दुनाम्नो दुःखस्य स्वनाम्नः सुखस्य हेतुत्वं न विधत्तेऽभिमानं न करोति ।

Thus situated in the highest transcendental stage, the mind of the yogi ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress.

दुर्दुःखमिति विज्ञेयं खं सुखं च तयोर्यतः । प्रदाता परमो विष्णुस्तस्माद् दुःखदनामवान्" इति वचनात् ॥

At that time, the Yogi realizes the truth of his relationship

with the Supreme Person. The Yogi discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.

सुखदुःखयोर्वा कर्तरिबाह्यान्तःकरणे असति नाशं गते । ननु मनसो निवृत्तेः सुष्टु वचनं कथमित्यतः उक्तम् ।

3-29-36

देहं तु तं न चरमं स्थितमुज्जितं वा
सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम् ।
दैवादुपेतमथदैववशादपेतं वासो
यथा परिकृतं मदिरामदान्धः ॥ ३६ ॥

एवं अपरोक्षज्ञानिनो देहपोषणादौ प्रयत्नोऽपि नास्ति सच्चिदानन्दात्मक-नारायण सन्दर्शन सुधासमुद्रमग्नत्वादित्याह - देहं त्विति ॥ येन देहेन स्वयं सिद्धेऽभूत् स सिद्धः तं चरमं देहं न विपश्यति मदीयोऽमिति नाभिमन्यते ॥ किन्तु कपालमुक्तनारिकेल फलवत् देहात्मनो विविक्तत्वात् हरिमेव पश्यति । अनेन यतोऽध्यगमत् स्वरूपमिति विवृतम् ॥

The way in which no abhimāna is explained.

स्थितमिति । स्वप्रेरणालक्षण गुरुत्वात् स्थितम् । तदभावादुज्झितं पतितमिति ॥

Because the Yogi has achieved his real identity, that perfectly realized soul has conception of how the material body is moving or acting.

तत्रोदाहरणमाह - दैवादिति -

Here an example is given.

यथा मदिरापानेनोत्पन्नमदेन अन्धः पुमान् दैवादुपेतं दैववशादपेतं परिकृतं परिवृतं वासो न जानाति तथेत्यर्थः ॥

Just as an intoxicated person cannot understand whether or not, he has clothing on his body.

3-29-37

दोहोऽपि दैववशगः खलु कर्म यावत्
स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
तं सप्रपञ्चमधिरूढ समाधियोगः
स्वाप्नं पुनर्न भजते प्रतिबुद्धवत् सः ॥ ३७ ॥

एवं विधस्य ज्ञानिनो देहस्तु ज्ञानोदय समय एव पतत्युत कश्चित्कालं प्रतीक्षत इति संशये प्रारब्ध कर्मक्षय एव देहपात समय इत्याशयेनाह 'देहीऽपीति' ॥

Like that for the aparokṣa jñāni whether the body falls out at that time, itself or after few days later for which till the liquidation of prārabhda, it continues, is told.

यावत् स्वारम्भकं कर्म तावत् दोहोऽपि सासुः सेन्द्रियः प्रतीक्षते । तस्मिन् स्वारम्भके क्षोणेऽधिरूढसमाधियोगः प्राप्तसमाधियोगफलः सप्रपञ्चमिन्द्रियादि प्रपञ्चसंहितं देहं पुनर्न भजते तद्रक्षणादौ न प्रयतत इत्यर्थः ॥

The body of such a liberated yogi, along with the senses, is taken charge of by the Supreme God and it functions until its destined activities are finished.

The liberated devotee being awake to his constitutional position and thus situated in samādhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. कथमिव ? प्रबुद्धवत् ।

यथा स्वप्नादुत्थितः स्वाप्ने स्वप्नदृष्टं देहं पुनर्न भजते तथेति ॥

Thus he considers his bodily activiteis to be like the activities of a body in a dream.

3-29-38

यथा पुत्राच्च वित्ताच्च पृथङ् मर्त्यः प्रतीयते ।
अप्यात्मनेनाभिमताद् देहादेः पुरुषस्तथा ।।

देह एव सर्वेषामहं गच्छामित्यात्वेनाभिमतो यतः तस्मात् तदभजनं मरण एव भवतीति देहात्मत्वमतनिरासायामाह यथेति । यथा पुत्रादेः आत्मत्वेनाभिमतात् मर्त्यो मरणशीलो देहः पृथक् प्रतीयते तथा पुरुषो जीव आत्मत्वेनाभिमताद् देहाद्भिन्न इत्यन्वयः ।।

Because of great affection for family and wealth, one accepts a son and some money as his own, and due to affection for the material body, one thinks that it is his.

But actually, as one can understand that his family and wealth are different from him, the liberated soul can understand that he and his body are not the same.

The status of real knowledge is explained in this verse. Because of great affection for money, we accept some amount of wealth in the bank as ours. In the same way, we claim that the body is ours because of affection for it. I say that is "my body." I then extend the possessive concept and say, It is my bank balance my son, my daughter." But actually I know that the son and the money are seperate from me. It is the same with the body, I am separate from my body.

3-29-39

यथोल्मुकाद् विस्फुलिङ्गाद्धूमाद् वापि स्वसाम्भवात् ।
अप्यात्मत्वेनाभिमताद् दाहकोऽग्निः पृथङ् मतः।। ३९ ।।

इदानीं जीवपरमात्मनोरपि भेद एवेत्याह -

There is absolute difference between jīva and Paramātmā.

यथोल्मुकादिति ॥ यथाऽत्मत्वेनाभिमतादुल्मुकादेः तद्दाहकोऽग्निः पृथङ्मतः । तथा भूतेन्द्रियान्तःकरणात् पञ्चभूतदशेन्द्रियमनोभ्यः प्रधानात् प्रकृतेः जीव संज्ञितात् संसारिणश्च द्रष्टा सर्वज्ञो ब्रह्मसंज्ञितः आत्मा परमात्मा पृथगेवेत्यन्वयः ॥

The blazing fire is different from the flames from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood.

3-29-40

भूतेन्द्रियान्तःकरणात्प्रधानाज्जीवसंज्ञितात् ।
आत्मा तथा पृथक् द्रष्टा भगवान् ब्रह्मसंज्ञितः॥ ४० ॥

तथा भूतेन्द्रियान्तः करणादविवक्तिभिरयमेवेश्वर इति व्यवहीय माणादप्यात्मा परमात्मा पृथक् । अत्र प्रमाण कथनाय द्रष्टा सर्वज्ञ इत्यादिक-मुक्तम् ॥ वेदेश्रूयमाणं सर्वज्ञ इत्यादिपदजातं जीवादिष्व-सम्भाव्यमानार्थकं तदतिरिक्तं ईश्वरं गमयतीति भावः ॥ स्वसम्भवादित्यस्य दाष्टान्तिकोऽप्यन्वये देहादिजनकत्व युक्तिरप्यत्रोक्तेति ज्ञातव्यम् ॥

3-29-41

सर्वभतेषु चात्मानं सर्वभूतानि चात्मनि ।
ईक्षेतानन्यभावेन भूतेषु च तदात्मताम् ॥ ४१ ॥

भिन्नेषु जीवेषु स्थितस्य परमात्मन उपास्तिप्रकारं कथयति **सर्वभूतेष्विति** ।

Paramātmā who is residing in different different jīvas, how He should be taken for upāsanā is stated here.

सर्वभूतेष्वन्तर्यामित्वेन आत्मानं हरिमीक्षेत सर्वभूतान्यात्मनि हरावाधारत्वेनेक्षेत ॥

Paramātmā is only one who remains as 'Anatryāmi' in all jīvas.

किञ्च अनन्यभावेन सर्वान्तर्यामि रूपाण्यभेदेन ईक्षेत ।

He should be seen that there is no difference in Him, though He resides in various different jīvas. This is how a yogi who has proper jñānam sees Him.

अभेदेनेत्युक्तिं विहाय, अनन्यभावेनेति वचनं अनर्थहेतुत्वाद् रूपाणां अन्यत्व भावना सर्वथा न कार्ये इति द्योतनाय ॥

The śabda used is **अनन्यभाव** instead of **अभेद** is to highlight that difference in Rūpas should never be thought of, even in mind.

किञ्च भूतेष्वपि जीवेष्वपि तदात्मतां तस्य हरेः आदानादि कर्तृतां चेक्षेत । अनेन अनुग्राह्यानुग्राहकत्व द्योतनेन जीव परमात्मनोः भेदः पारमार्थिक इत्युक्तं भवति ।

Jīva always gets anugraha from Paramātmā and He always does anugraha to jīva, here there is absolutely, difference between jīva and Paramātmā.

3-29-42

स्वयोनिषु यथा ज्योतिरेकं नाना प्रतीयते ।
योनीनां गुणवैषम्यात्तथाऽऽत्मा प्रकृतौ स्थितः॥ ४२ ॥

अधिष्ठान वैलक्षण्याद् आधिष्ठातृरूपाणां वैलक्षण्यं न शङ्कनीयमितीममर्थं सदृष्टान्तं समर्थयते - स्वयोनिष्विति ॥

Since there is difference in the Adhiṣṭhāna namely different jīvas, there should also be difference in Paramātmā who resides in various adhiṣṭhāna. Such doubt should be raised. So the correct position is explained by an example here.

यथा एकं ज्योतिरग्न्याख्यं स्वयोनिषु कारणेषु काष्ठेषु योनीनां दारुणां गुणवैषण्याद् आर्द्रशुष्कत्वादि वैलक्षण्यात् नानाविधलक्षणमिव प्रतीयते, तथा प्रकृतौ प्रकृतिकार्ये जगति स्थित आत्मा हरिः विलक्षण इव प्रतीयते, क्वचिद् बहुसामर्थ्याभिव्यक्तिमान् क्वापि अल्पसामर्थ्याभिव्यक्तिमानित्यादि रूपेण ॥

Just as fire exhibited in different forms of wood, so, under different conditions of the modes of material nature, the pure spirit Super soul manifests itself in different bodies, but He is the same one.

3-29-43

तस्मादिमां स्वां प्रकृतिं देवीं सदसदात्मिकाम् ।
दुर्विभाव्यां पराभाव्य स्वरूपेणावतिष्ठते ।। ४३ ।।

ननु प्रकृति स्थाननानात्वेऽप्यवैलक्षण्यं हरेः कुत इत्यत आह **तस्मादीति** ।।

Prakṛti is different and are many, then Śrī Hari present in them, can be one only.

तस्मात् सर्वत्रस्थितस्यैकरूपत्वादेवेत्यर्थः ।।

In all places where Hari resides is only one only.

प्रकृतिं पराभाव्य तदुत्तमत्वेनैव सदावतिष्ठते परः । "सर्वभूतस्थमीशेशं जेतारं प्रकृतेरपि । अविशेषं सदैवेकं चिन्तयन्ति प्रमुच्यत" इति च ।

सर्वभूतस्थमिति । अनेन सर्वभूतेष्वित्येतदुक्त तात्पर्यम् । ईशेशमित्यनेन स्वरूपेणेत्येतदुक्ततात्पर्यम् ।। जेतारं प्रकृतेः अपि इत्यनेन प्रकृतिं पराभाव्येत्येतदुक्ततात्पर्यम् ।। अविशेषमेकमित्यनेन स्वयोनिषु यथेति श्लोकतात्पर्यं उक्तम् ।।

3-29-44

अन्वय व्यतिरेकाच्च साक्ष्यात्मा व्यभिचारिणः ।
वैतथ्यं व्यभिचारं च निद्रान्तेऽस्यानुचिन्तयेत् ।।

इति श्रीमद्भागवते तृतीयस्कन्धे एकोनत्रिंशोऽध्यायः ।।

।। ॐ श्रीकृष्णार्पणमस्तु ।।

सिंहावलोकनन्यायेन उपासकस्येत्थम्भावान्तरं वक्ति । **अन्वयेति** ।।

As per the mandate, just like a lion after having proceeded turns back majestically and sees the path, it had come, like that the

person doing upāsana, should turn back and see as to what he had done.

सिंह अवलोकन्न्यायः ।

अन्यदेशेऽन्यरहितदेशेऽन्यकाले अन्यरहिते काले च सत्त्वलक्षणादन्वय व्यतिरेकात् सिद्धो यश्च साक्षाद् ईक्षत इति साक्षी ॥

यः साक्षात्सर्व सुकृत दुष्कृतादिकमीक्षत इति साक्ष्यात्माऽऽदानादिकर्ता हरिः अन्वय व्यतिरेकात् सिद्धोऽस्ति ॥

प्रपञ्चसहित देशकालयोः तद्रहित देशकालयोश्च हरेः सत्त्वात् ॥

Śrī Hari is always present at all times when the deśa and Kāla exist together with the Jagat as well as He is present when such Jagat is not in existence.

व्यभिचारिणः अस्य प्रपञ्चस्य निद्रान्ते बाह्ये मुहूर्ते उत्थाय वैतथ्यं निष्प्रयोजनत्वं व्यभिचारं सर्वतद्देशकालयोरसारत्वमनुचिन्तयेत् ॥

इत्थं चिन्तनं मोक्षसाधनमित्यर्थः ॥

Such thinking is a sadhanā for attainment of Moksha

असारे खलु संसारे सारमेकं निरूपितम् । समस्तलोकनाथस्य आराधनं हरेः ॥

Thus in Śrīmad Bhāgawatam, Third Skanda, Adhyāya Twenty nine comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीमद्भागवतम् - तृतीयस्कन्धः

Śrīmad Bhāgavatam - Third Skanda

अध्यायः ३१ – Adhyāya 31

Ślokas 1 to 34

(१) संसारमूलकारणनिरूपणम् ।

Establishment of the main and fundamental reason for saṁsāra - bondage.

(२) वैराग्यार्थं विविधकर्मसंसृतीनां निरूपणम् ।

To attain Vairāgya - detachment, various mārgas - ways are proved.

Downfall of men attached to their body, house, land wealth.

3-31-1

भगवानुवाच— Bhagawān said :

तस्यैतस्य जनो नूनं नायं वेदोरुविक्रमम् ।
काल्यमानोऽपि बलिना वायोरिव घनावलिः ॥ १ ॥

भक्तिसाधन वैराग्यजननाय विविधाः कर्म संसृतीराचक्ष्वेति देवहूत्याः प्रश्नः परिहियते अस्मिन् अध्याये ।

When Devahūti asked about the various way to attain Vairāgya by which bhakti can be attained, for which the details are given in this Adhyāya. That is why under Sādhanādhyāya Vairāgya is dealt with and then Bhakti is described, in the 9th and 10th Pādas respectively.

तदर्थं जीवस्य संसारस्य मूलकारणं ब्रूते - तस्यैतस्येति ।

To show that the main and root cause for the jīva to be in saṁsāra, are described

यो जगत्सृष्ट्यादिकं करोति तस्यैतस्य कालनाम्नः बलिना कालेन काल्यमानो द्रव्यमाणः कलद्रावणे । वायोरिव घनावलिरित्येतत् तदभिमानिदेवतापक्षेयोक्तम् । विद्रान्यमाणत्व मात्रेण वाऽयं दृष्टान्तः । अनेन जनस्य परमात्माज्ञानं संसारकारणं भवति ॥

तस्य एतस्य = That Bhagawān who does śṛṣṭi, protection, destruction etc and He is called as 'Kāla.' (who is Śrī Viṣṇu). In the splendid second sūtra 1-1-2 **ॐ जन्माद्यस्य यतः ॐ** it is proved that such qualities are **only in** Śrī Viṣṇu.

जनः नूनं न अयं वेद = The person who does not know about that 'Kāla' nāmaka Paramātmā, will be carried away by the material attractions in the world, just like

उरुविक्रमम् अपि = though having very great strength.

घनावलिः = Still the mass of clouds

बलिनः काल्यमानः = are being carried off by

वायोः इव = like by the wind :

By this, the reason for saṁsāra, is due to the ignorance of Paramātmā is established. So always remembering about Paramātmā and His Mahimās is the best sādhana to get rid off this Saṁsāra - continuous births and deaths. That is why Vedas say

स्मर्तव्यं सततं विष्णुं विस्मर्तव्यं न जातुवित् ।
सर्वे विधि निषेधाः स्युः एतयोरेव किङ्कराः ॥

Note :

(1) Kāla is understood as 'Time.' Even when taken like that, one moment of time cannot be returned even if one is prepared to pay millions of dollars, as Cāṇakya.

(2) In Bhagawat Gītā under 11-32 Bhagawān states that He is known as Kāla.

कालोऽस्मि लोके क्षयकृत्प्रवृद्धो
लोकान् समाहर्तुमिह प्रवृत्तः ॥

कालशब्दो जगद्बन्धनच्छेदनज्ञानादि सर्व भगवद्धर्म वाची ।

(१) कल बन्धने

(२) कल च्छेदने

(३) कल ज्ञाने कल कामधेनुः इति पठन्ति ॥

Like the mass of clouds does not know the powerful influence of the wind, a person engaged in the material world, does not know the power strength of the Great Paramātmā, (by name Kāla). (and also the Time factor.) Because he is being carried away by such material factors of the jagat.

3-31-2

यं यमर्थमुपादत्ते दुःखेन सुखहेतवे ।
तं तं धुनोति भगवान् पुमाञ्छोचति यत्कृते ॥ २ ॥

उक्तविक्रममेव दर्शयति - यं यमिति ॥

The great strength told in the first śloka is described here.

अर्थं सुखसाधनं धुनोति विनाशयति । यत्कृते यज्ञयार्थस्यार्थे नष्टोऽभूदिति शोचति ॥

यं यं अर्थं उपादत्ते = Whatever object one acquires

दुःखेन = With great difficulty and efforts,

सुखहेतवे = for happiness in the jagat,

भगवान् तं तं धुनोति = Bhagawān destroys those objects.

यत्कृते पुमान् शोचति = for this reason, dependent/conditioned soul laments.

The materialist is engaged through out his life in producing so many things but all those are destroyed by Bhagawān or in the course of time. They think that by advancing in satisfying the material needs of man, they will be happy, but they forget that everything they have produced will be destroyed in due course of time. All will be destroyed during Praḷpuyakāla by Him as in the sūtras

१-२-९ ॐ अत्ताचराचरग्रहणमात् ॐ ।

१-२-१० ॐ प्रकरणाच्च ॐ ।

So the person should aim in his life to attain the non-destructible object, that is, 'Mokṣa,' which is the permanent place of happiness in the presence of Bhagawān.

3-31-3

यदध्रुवस्य देहस्य सानुबन्धस्य दुर्मतिः ।
ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रवसूनि च ॥ ३ ॥

जनस्यायमप्यज्ञानातिरेक इत्याह - यदध्रुवस्येति । अध्रुवस्य अनित्यस्य देवमानुषादि लक्षणमस्य । भोगसाधनानि गृहक्षेत्रधनानि मोहादज्ञानात् ध्रुवाण्यनश्वराणि पुरुषो मन्यत इति यस्मादतो दुर्मतिः = दुष्टज्ञानवान् ॥

अध्रुवस्य देहस्य सानुबन्धस्य दुर्मतिः मन्यते ध्रुवाणि = a misguided and ignorant materialist thinks that his very deha, which impernanent as permanent. Why it happens to him, so ?

मोहाद् = Because of sheer ignorance only

गृह क्षेत्र वसूनि च = Out of such ignorance he thinks house, land, wealth etc which are in relationship to the deha also as permanent.

The limitations of worldly enjoyment, objects, and our dehas should be always understood. They are never permanent. Thinking against their nature, the materialist wastes his time, whole life without devoting to spiritual path.

3-31-4

जन्तुर्वै भव एतस्मिन् यां यां योनिमुपव्रजेत् ।
तस्यां तस्यां स लभते निर्वृतिं न विरज्यते ।। १४ ।।

गृहादीनां अनित्यत्वं पश्यन् न ततो विरक्तिमानिति यस्मादतोऽज्ञानातिरेकोऽयमपीत्याह - 'जन्तुर्वा' इति ।

जन्तुः वै भव = The living entity certainly in the worldly existence

यस्मिन् यां यां योनि अनुव्रजेत् = in whatever species of life, he appears he may obtain,

सः निर्वृतिं लभते = he finds a satisfaction of a particular type in that species.

न विरज्यते = but never becomes averse to it.

The satisfaction of the living entity in a particular type of body, even if it is most abonimable, is called 'illusion.'

3-31-5

नरकस्थोऽपि देहं वै न पुमांस्त्यक्तुमिच्छति ।
नारक्यां निर्वृतौ सत्यां देवमायाविमोहितः ॥ ५ ॥

अत्र कैमुत्यन्यायमाह - **नरकस्थ इति** । नरकस्थोऽपि पुमान् नारक्यां निर्वृतौ सत्यां तं नारकं देहं त्यक्तुं नेच्छति, किमुत देवमानुषादिशरीरस्य । तत्र हेतुर्देवमायेति ॥

नरकस्थः अपि देहं वै न पुमान् त्यक्तुं इच्छिति = Even when in hell, he feels little inclined to cast off his body.

नखयां निर्वृतौ सत्यां = Hellish enjoyment when existing, he desires, (he is not prepared to leave the body.)

देवमाया विमोहितः = Then is it possible to leave the body when he is taking the body of Devatā or Manuṣya.

There is a story which will highlight this point. Once Indra, the King of heaven was cursed by his spiritual master, Bṛhaspati, on account of his misbehaviour and he became a hog on this planet. After many days, when Brahma wanted to reacall him, to his heavenly Kingdom, Indra, in the form of a hog, he refused to get back. The person becomes so affectionate and attached to the deha, that he will not agree, even if the position of a King is offered in another body, if he leaves that previous one.

3-31-6

आत्मजायासुतागारपशुद्रविणबन्धुषु ।
निरूढमूलहृदय आत्मानं बहुमन्यते ॥ ६ ॥

रागसागरमग्नत्वाच्च विरागानुदय इति भावेनाह - **आत्मजायेति** । निरूढमूलं समुत्पन्नरागादिकं हृदयं यस्य स तथा ॥

आत्म = deha

जाया = wife

सुत = children

आगार = home

पशु = animals

द्रविण = wealth

बन्धुषु = in friends and relations

निरूढ-मूल हृदयः = the person's heart is deep rooted.

आत्मानं बहु मन्यते = the souls thinks highly himself and quite perfect.

This so called perfection of human life is a concoction. Therefore, it is said that the materialist, however materially qualified he may be, is worthless because he is hovering on the mental plane, which will definitely drag him again to the material existence of this temporary life.

3-31-7

सन्दह्यमानसर्वाङ्ग एषामुद्वहनादिना ।
करोत्यविरतं मूढो दुरितानि दुराशयः ॥ ७ ॥

आत्मजायादिष्वहं ममताज्ञानफलमाह— सन्दह्यमानेति । एषाम् आत्मजायादीनाम् ॥

अङ्ग सर्व सन्दह्यमान = All his limbs are burning

एषां उद्वहनाधिना = for maintaining the family members with anxiety,

मूढः = that fool,

अविरतं = always

दुरितानि दुराशयः करोति = with evil mind, performs sinful activities.

It is said that it is easier to maintain a great empire than to maintain a small family, especially in these days of Kaliyuga.

3-31-8

आक्षिप्तात्मेन्द्रियः स्त्रीणामसतीनां च मायया ।
रहोरचितसल्लापैः शिशूणां कलभाषणैः ॥ ८ ॥

क्वचित् द्रव्यालाभादिना मनोदुःखाग्निना सन्दीप्ताङ्गत्वादसारोऽयं संसार इति विरक्तो भविष्यति स्वयमेवेति - तत्राह - **आक्षिप्तात्मेति** ॥

मायया = मोहकशक्त्या ॥ ८ ॥

स्त्रीणां आत्मा इन्द्रियः आक्षिप्त = Due to women, his heart and senses are given up.

असतीनां च मायया = who falsely charms him by her śakti to covet.

रहः रचितया = In a solitary place embraces her.

कलभीषणाम् शिशूनां आलापैः = he is enchanted by the sweet words of small children.

In prison, a prisoner is shackled by iron chains and iron bars. Similarly a conditioned soul is shackled by the charming beauty of a woman, by her solitary embraces and talks of so called love, and by the sweet words of his small children. Thus he forgets his real identity.

स्त्रीणां असतीनां- indicates that womanly love is just to agitate the mind of man.

Actually, in the material world there is no real love. Both the woman and the man are interested in their sense gratification.

3-31-9

गृहेषु कूटधर्मेषु दुःखतन्त्रेष्वतन्द्रितः ।
कुर्वन् दुःखप्रतीकारं सुखवन्मन्यते गृही ॥ ९ ॥

कूटं वञ्चनमेव धर्मो यत्र तेषु वञ्चन धर्मयुक्तेषु वा दुःखानां तन्त्रेषु साधनेषु दुःखानां प्रतीकारं सुखवन्मननाद् विरक्तो न स्यादित्यर्थः ॥

अतन्द्रितः कुर्वन् गृहेषु = In family life, the householder attached remains as it is.

कूट धर्मेषु दुःख-तन्त्रेषु = which is full of diplomacy and politics and always spreading miseries.

सुखत् मन्यते गृही = if he can successfully counteract such miseries, he thinks he is happy.

3-31-10

अर्थैरापादितैर्गुर्व्या हिंसयेतस्ततश्च तान् ।
पुष्णाति येषां पोषेण शेषभूग्यात्यधः स्वयम् ॥ १० ॥

ननु "वृद्धौ च मातापितरौ साध्वी भार्या सुतः शिशुः । अप्यकार्यसतं कृत्वा भर्त्तव्या मनुरब्रवीत्" इति यया कयापि विधया कुटुम्बभरणस्य विहितत्वाद् विरक्त्या तत्त्यागे महान् दोषः स्यादतो न विरागो भूषणमित्याशङ्क्य अशास्त्र विहितहिंसादिना प्राप्तमहापातकेनाधः पात एवेत्याह— **अर्थैरिति** ॥

Parent of old age, loyal wife, children should be protected and while doing so, even hundred faults can be committed. So says Manudharma. Understanding this, as it is (without noting the inner meaning) many defaults and sinful acts are committed which are not accepted in śāstras. Due to this, sins get accumulated and the person falls down in the hell.

विप्रादेः सेवादिकमकार्यशतं, महाविपदि विहितत्वात्, तत् कृत्वा न दोषः इत्यर्थपरं स्मार्तवचनम् ।

Like that a brahmin can do hundred acts of sevā, in case great danger and by that doing such unlawful acts are not a defect. Like this smṛti states. All these have to be understood very carefully taking arthavāda and other rules of proper interpretation.

अर्थैः आपादितैः गुर्व्या हिंसया इत - ततश्च = He secures money wealth by committing violence here and there,

तान् पुष्णाति = by that, he maintains the family,

येषां पोषण = because of the maintenance of them

शेष भुक् = he eats the little that is remaining,

अधः स्वयम् याति = he himself goes downwards, In Bengāli there is a proverb : "The person for whom I have stolen accuses me of being a thief."

3-31-11

वार्तायां लुप्यमानायामारब्धायां पुनः पुनः ।
लोभाभिभूतो निःसत्वः परार्थे कुरुते स्पृहाम्।। ११ ।।

अतिवृष्ट्यनावृष्टिव्याधिगोजरनाशादिना कुण्डित जीवनस्य वृत्तिं कथयति- **वार्तायामिति** ।।

Due to excess rain or due to no rain, the cows, oxen etc have all been destroyed. By this, the life has become difficult to carry on and that position is described.

वार्तायां लुप्यमानायां = When his occupation is hampered,

आरब्धायां पुनः पुनः = he tries again and again to improve himself, but he is baffled in all attempts and

लोभ अभिभूतः = by greed he becomes overwhelmed,

निःसत्वः = he becomes ruined

परार्थे कुरुते स्पृहाम् = he longs for the wealth of others.

परार्थे परकीयद्रव्ये स्पृहामिच्छां चौर्येण तदा दातुमिच्छतीत्यर्थः ॥ सत्त्वगुणशून्योबलरहितो वा परार्थे चौर्यादिना परद्रव्यादाने स्पृहां कुरुते इत्यर्थः ॥

Due to greed and also due to loss of strength, he even resorts to steal others, properties. He loses all Satwa Guṇas in him.

3-31-12

कुटुम्बभरणाकल्पो मन्दभाग्यो वृथोद्यमः ।
श्रिया विहीनः कृपणो ध्यायञ्छ्वसति मूढधीः॥ १२ ॥

मन्दभाग्यः = That unfortunate man

कुटुम्ब भरण अकल्पः = is unable to maintain his family

वृथा उद्यमः = his efforts becomes in vain.

श्रिया विहीनः = he loses all his wealth, beauty and bereft of them

कृपणः ध्यायन् = that wretched grieving

श्वसति = he sighs,

मूढधीः = his intelligence is bewildered.

श्रिया = शरीरकान्त्यां = all beauty of his deha is lost.

श्वसति = दीर्घश्वासं करोति = He takes deep breath in disappointments and failures.

मूढधीः कर्तव्यबुद्धिरहितः = He loses buddhi and does not know what to do.

3-31-13

एवं स्वभरणाकल्पं तत्कलत्रादयस्तदा ।
नाद्रियन्ते यथापूर्वं कीनाश इव गोचरम् ॥ १३ ॥

अकल्पं एवं स्व भरणा = Thus, he becomes unable to maintain his family members,

तत् कलत्र आदयः तदा = then at that time, his wife and so on others,

न आद्रियते = do not respect him

यथा कीननाश इव गोजरम् = Just as miserly farmers do not accord the same treatment to their old and worn out oxen.

Not only in the present age but time immemorial no one has liked an old man who is uanable to earn in the family. He is no longer liked by his wife, sons, daughters and others.

He is neglected. Therefore, it is judicious, to give up family attachment before one attain old age and **take refuge under the Lotus Pādas of Paramātmā.**

3-31-14

तत्राप्यजातनिर्वेदो भ्रियमाणः स्वयं भृतैः ।
जरयोपात्तवैरूप्यो मरणाभिमुखो गृहे ॥ १४ ॥

स्वकलत्राद्यनादरं दृष्ट्वा विरक्तो मोक्षाय यतिष्यत इति चेत् तत्राह तत्रापीति ॥

Due to the neglect and disrespect shown by the wife and other members, whether the person tries to engage in the activity that would fetch Mokṣa ? The answer is,

तत्रापि = There although

निर्वेदः अजात = a version has not arisen

भ्रियमाणः = even though he is maintained by those

स्वयं भृतैः = whom he maintained earlier.

जरया उपात्त = when old age had obtained,

वैरूप्यः = he becomes deformed

मरण अभिमुखः गृहे = he prepared himself to meet ultimate death at home.

Family attraction is so strong that even if one is neglected by family members in his old age, he cannot give up family affection, and he remains at home just like a dog. In the vedic way of life one has to give up family life, when he is strong enough. It is advised that before getting too weak and being baffled in material activities, and before becoming deceased one should give up family life and engage completely in the sevā to the Lord for the remaining days of his life.

3-31-15

आस्तेऽवमत्याऽपत्याद्यैर्गृहपाल इवाहरन् ।
आमयेनाप्रदीप्ताग्निरल्पाहारोऽल्पचेष्टितः ॥ १५ ॥

अपत्याद्यैरवमत्या अवज्ञानेन दत्तान्नमाहरन् गृहपालः श्वेव गृह आस्त इत्यन्वयः ॥ संसारिण आसन्नमरणवस्थायामपि विरागो नोत्पद्यत इत्याशयेनाह आत्मयोनेत्यादिना ॥

आस्ते = he remains in the house,

अवमत्या = negligently

उपन्यस्तं = whatever is placed

गृहपालः इव आहरन् = like a dog, he eats

आमयावि = he becomes diseased

अप्रदीप्तः अग्निः = he gets dyspepia

अल्प आहारः = so he takes very little food,

अल्प चेदितः = he does very little activity.

Before meeting death, one is sure to become a diseased invalid and when he is neglected by his family members, his life

becomes less than a dog's because he is put into so many miserable contitions.

3-31-16

वायुनोत्क्रमतोत्तारक फलसंरुद्धनासिकः ।
कासश्वासकृतायासः कण्ठो घुरुघुरायते ॥ १६ ॥

यस्य कासश्वासाभ्यां कृतायासः पूर्णक्लिशः कण्ठो घुरुघुरायतेऽनुकारशब्दं करोति । स आतुरः किमपि न ब्रूते इत्यन्वयः । उत्क्रमता निर्गच्छता उत्तारं उद्गतं कफं श्लेष्म तेन संरुद्धा नासिका यस्य स तथा ॥

वायुना उत्क्रमता उत्तारः = By air, his eyes bulging out

नाडिकः = his wind pipe

कफ संरुद्ध = congested with mucus.

आयासः कास श्वास कृत = With difficulty coughing and breathing done.

कण्ठे = in the throat

घुरघुरायते = he produces a sound like "ghura-ghura"

In that diseased condition,

(1) One's eyes bulge due to the pressure of air from within,

(2) His glands become congested with mucus

(3) He has difficulty of breathing, and upon exhaling and inhaling, he produces a sound like "ghura-ghura" a rattling within the throat.

3-31-17

शयानः परिशोचद्भिः परिवीतः स्वबन्धुभिः ।
वाच्यमानोऽपि न ब्रूते कालपाशवशं गतः ॥ १७ ॥

अनेन आसन्नशयनानुत्त्यवस्थायामपि विरागो नाभूत्, अहो हरेर्माहात्म्यमित्यदर्शितस्य अन्त्यामवस्थामाह- **एवमिति** ॥

In this way he comes under the clutches of death and lies down.

परिशोचद्भिः शयानः = Lamenting he lays down.

स्वबन्धुभिः परिषीतः = He is being surrounded by his relatives and friends,

वाच्यमानः अपि न ब्रूते = Although being urged to speak, he is not able to speak.

काल पाश वशं गतः = he is under the control of time.

3-31-18

एवं कुटुम्बभरणे व्यापृतात्माऽजितेन्द्रियः ।
म्रियते रुदतां स्वानामुरुवेदनयाऽस्तधीः ॥ १८ ॥

एवं कुटुम्बभरणे व्यापृत आत्मा = Thus in maintaining a family, he becomes engrossed.

अजित इन्द्रियः = his mind uncontrolled and senses.

म्रियते = he dies.

स्वानां रुदतां = his relatives cry.

उरु वेदनया अस्त धीः = He dies most pathetically in great pain and without consciousness.

3-31-19

यमदूतौ तदा प्राप्तौ भीमौ सरभसेक्षणौ ।
स दृष्ट्वा त्रस्तहृदयः शकृन्मूत्रं विमुञ्चति ॥ १९ ॥

मरिष्यतः प्रथमलक्षणमाह- **यमदूताविति** ॥

For the dying, the Lakṣaṇas are narrated.

यदा मरिष्यन्नास्ते तदा मूत्रं शकृत् रीषं च विरमुञ्चति । रभसेन क्रोधवेगेन सह वर्तमाने ईक्षणे ययोस्तौ तथोक्तौ ॥

तदा यमदूतौ प्राप्तौ = At that time, two messengers of Yama arrive.

भीमौ रसभस ईक्षणौ = Their eyes are terrible with full of wrath.

स दृष्ट्वा = that dying person on seeing them,

त्रस्तः हृदयः = gets frightened heart

शाकृत् = stool

मूत्रं = urine

विमुञ्चति = he passes.

There are two kinds of transmigration of a living entity after passing away from the present body.

(1) One Kind of transmigration is to go to the controller of sinful activities who is known as Yama Dharmarāja.

(2) The other one is to go to the higher planets upto Vaikuṇṭha.

Here Bhagawān Kapila describes the case of persons falling under group (1).

3-31-20

यातनोदेह आवृत्य पाशैर्बध्वा गले बलात् ।
नीयते दीर्घमध्वानं दण्ड्यं राजभटा यथा ॥ २० ॥

नरकदुःखभोगक्लृप्तो देहो यातना देहः तस्मिन्नावृत्य प्रवेश्य ॥

नीयते याताना देह आवृत्य पाशैः बध्वा गले बलात् = they lead him by force by binding the neck with ropes covering his body for punishment,

दीर्घ अध्वानं = long distance, he is dragged,

राजभटा दण्ड्यं यथा = Just like a criminal dragged by the soldiers of the King.

3-31-21

तयोर्निर्भिन्नहृदयस्तर्जनैर्जातवेपथुः ।
पथि श्वभिर्भक्ष्यमाण आर्तोऽघं स्वमनुस्मरन् ॥ २१ ॥

नरकं प्रतिगच्छतो दशामाह ॥ क्षुत्तृडिति वालकाः सिकताः ॥ २२ ॥

While carried by the messengers of Yama Dharmarāja, he is overwhelmed and trembles in their hands.

While passing on the road, he is bitten by dog, and he can remember the sinful activities of his life. He is thus terribly distressed. पथि श्वभिः भक्ष्यमाणः ॥ आर्तः स्व अघं अनुस्मरन् ॥

3-31-22

क्षुत्तृट् परीतोऽर्कदवानकानिलैः सन्तप्यमानः पथि तप्तवालुके ।
कृच्छ्रेण पृष्ठे कशया च ताडितश्चलत्यशक्तोऽपि निराश्रयोदके ॥२२।

Under the scorching Sun, the sinner has to pass through roads of hot sands with forest fires on both sides.

He is shipped on the back by the servants of Yama because of his inability to walk.

He is afflicted by hunger and thirst.

But unfortunately, there is no drinking water, no shelter and no place for rest on the road.

3-31-23

तत्र तत्र पतन्श्रान्तो मूर्छितः पुनरुत्थितः ।
तथा पापीयसा नीतस्तमसा यमसादनम् ॥ २३ ॥

यम सादनम् = यमगृहं, नरकं इत्यर्थः ॥

While passing on the road to the abode of Yama Dharmarāja, he falls down in fatigue.

Sometimes, he becomes unconscious. But he is forced to rise again. In this way, he is very quickly brought to the presence of Yamadharmarāja.

नीतः तस्सा यमसादनम् ॥

3-31-24

योजनानां सहस्राणि नवतिर्नव चाध्वनः ।
त्रिभिर्मुहूर्तैर्द्वाभ्यां वा नीतः प्राप्नोति यातनाम् ॥ २४ ॥

Thus he has to pass Ninety-Nine thousand Yojanās within two or three moments. Then he is at once engaged in tortuous punishment which he is destined to suffer.

One Yojanā is calculated to be 8 miles and so he has to pass 99,000 x 8 = 7,92,000 miles. Such a long distance is passed over within a few seconds only.

3-31-25

आदीपनं स्वगात्राणां वेष्टयित्वोल्मुकादिभिः ।
आत्ममांसादनं क्वापि स्वकृतं परतोऽपि वा ॥ २५ ॥

स्वानुष्ठित दुष्कृतानुसारेण नरकदुःखानुभवं वक्ति । आदीपनमित्यादिना । स्वगात्राणां स्वावयवानाम् ॥

From this verse, through the next three verses the description of punishment will be narrated.

(1) He is placed in the midst of burning pieces of wood.

(2) His limbs are set on fire,

(3) In some cases, he is made to eat his own flesh.

(4) Or have it eaten by others.

3-31-26

जीवतश्चान्त्राभ्युद्धारः श्वगृध्रैर्यमसादने ।
सर्पवृश्चिकदंशाद्यैः स्मरद्भिश्चात्मवैशसम् ॥ २६ ॥

आत्मवैशसमात्मनो हिंसाम् ।

His entrails are pulled out by the hounds and vultures of hell, even though still he is alive to see it. He is subjected to torment by serpents. Scorpions gnats and other creatures that bite him.

जीवतः च अन्त्र अभ्युद्धारः श्वगृध्रैः यमसादने = In the abode of Yama Dharmarāja when he is alive, his entrails are pulled out by dogs and vultures.

सर्प वृश्चिक दंशाद्यैः = Snakes, Scorpions, gnats and others.

स्मरद्भिः च आत्मवैशसम् = biting and torments himself.

3-31-27

कृन्तनं चावयवशो गजादिभ्योऽभिधावनम् ।
पातनं गिरिशृङ्गेभ्यो रोधनं बन्धगर्तयोः ॥ २७ ॥

Next his limbs are lopped off and torn as under by elephants.

अवयवशः गजादिभ्यः कृन्तनं भिदापनम् ।

गिरिश्शृङ्गेभ्यः पातनं = He is hurled down from hill tops

रोधनं च अम्बुगर्तयोः = He is also held captive either in water or in a cave.

अभिधावनम् = विदारणप्रापणम् ।

रोधनं = शृङ्गलाबन्धे विष्ठागर्ते

3-31-28

यास्तामिस्रान्धतामिस्र रौरवाद्याश्च यातनाः ।
भुङ्क्ते नरो वा नारी वा मिथः सङ्गेन निर्मिताः॥ २८ ॥

बाहुल्यात् सङ्क्षिप्य यातनां ब्रवीति = यास्तामिस्रेति ॥

Men and Women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tāmisra, Andha-tāmisra, and Raurava.

In the Vedic civilization, sex life is allowed only in a restricted way. It is for the married couple and only for begetting children. But when sex is indulged in for sense gratification illegally and illicitly, boththe man and the woman await severe punishment in the world as well as after death.

3-31-29

अत्रैव नरकः स्वर्ग इति मातः प्रचक्षन्ते ।
या यातना वै नारक्यस्ता इहाप्युपलक्षिताः ॥ २९ ॥

अत्रैव इत्येवशब्दः सामीप्यार्थे । "सामीप्ये च प्रधाने च 'एव' शब्दोऽवधारण" इति शाब्द निर्णये ॥ अत्रापि अस्ति इत्यर्थः ॥

ता नातिदूरे वर्तन्ते किन्तु समीप एवेत्याह - अत्रैवेति । 'एव'

means 'near,' 'Prominent,' 'definite' also

मातः = Oh mother - Devahūti !

अत्र = in this world,

एव = even

नरकः = hell

स्वर्ग = heaven

इति प्रचक्षन्ते = we experience, it is said sometimes

या यातना वै नारक्यः = punishments certainly are hellish

ताः इह अपि उपलक्षिताः = here also they are visible.

Sometimes Unbelievers do not accept these statements of scripture regarding hell. They disregard such authorised descriptions. Lord Bhgawān Kapila therefore confirms them by saying that these hellish conditions are also visible on this Earth. It is not that they are only on the region where Yamadharmarāja lives.

न चैतत् असम्भावितम् । यतः अत्र अपि अस्ति इत्याह । अत्रैवेत्येव शब्द इति ॥ सामीप्यार्थत्वे प्रमाणं आह -

Tātparya gives the authority to show that 'एव' means 'near.'

तथा च पूर्वार्धस्थ नरकस्वर्गशब्दौ दुःखसुखविशेष परावेव न प्रसिद्ध नरकस्वर्गलोकपरावतो, न विरोधः इति भावः ॥

3-31-30

एवं कुटुम्बं बिभ्राण उदरम्भर एव वा ।
विसृज्येहोभयं प्रेत्य भुङ्क्ते तत्फलमीदृशम् ॥ ३० ॥

कीदृशाः पापिन एवं विध नरकभोग योग्या इति तत्राह - एवमिति । उभयं कुटुम्बमुदरं च विसृज्य तयोः कुटुम्बोदर पोषणयोः फलम् ॥

After leaving this body, the man who maintained himself and his family members by sinful activities suffer a hellish life and his relatives also suffer.

Some do not believe in the next life. But whether one believes or not, the next life is there and one has to suffer if one does not lead a responsible life in terms of the injunctions of authoritiative scriptures like the Vedas and all āgamas in par with them.

3-31-31

एकः प्रपद्यतेऽध्वानं हित्वेहस्वकलेवरम् ।
कुशलेतरपाथेयो भूतद्रोहेण यद् भृतम् ॥ ३१ ॥

यः पापकृत् सः एकः एव नारकं पन्थानं आप्नोति नान्य इत्याह एक इति ॥

He goes alone to the darkest regions of hell after quitting the present body. The money he acquired by envying other living entities is the passage money with which he leaves this world. That is the money earned is left in this world, and he takes only the reaction.

हित्वा इदं ध्वान्तं एकः प्रपद्यते इदं कलेवरम् = After quitting this body, he enters alone to the darkest regions. Because,

कुशल-इतर पाथेयः भूत द्रोहेण यद् भृतम् = the money aquired by envying other living entities, is the passage money, with which he leaves the world.

For example, if a person acquires some money by killing some one, the family is not hanged, although its members are sinfully contaminated. The direct offender is more responsible for sinful activities than the indirect enjoyer. Hence great Cāṇakya said : "Whatever one has in his possession had better be spent for the cause of sat, or Supreme God, because one cannot take his possessions with him."

3-31-32

दैवेनासादितं तस्य शमलं निरये पुमान् ।
भुङ्क्ते कुटुम्बपोषस्य हतचित्त इवातुरः ॥ ३२ ॥

ननु पापमपि विहाय तस्मान्न गच्छतीत्यत आह दैवेनेति ॥ तस्य पूर्वोक्तस्य कुटुम्बपोषकस्य सकाशाद्यच्छमलं पापं दैवेनेश्वरेणासादितं प्रापितं तद्भुङ्क्ते । दैवाधीनत्वात्पापं परित्यक्तुं न शक्नोति इति भावः ॥

तस्य दैवेन असादितं शमलं = his sinful reaction is obtained by the arrangement of the Supreme Bhagawān.

पुमान् निरये भुङ्क्ते = The man undergoes in a hellish condition.

भुङ्क्ते कुटुम्बपोषस्य = all these are done for maintaining a family . He is like a person,

हताचित्त इव आतुरः = who suffers like a person who lost his wealth.

The sinful person is like a person who suffers after losing the wealth. The human body is achieved by the conditioned soul after many many births and is a very valuable asset. Instead of utilizing this life to get liberation, if one uses it simply for the purpose of maintaiing his so called family and therefore performs foolish and unauthorised action, he is compared to a man who has lost his wealth and who, upon losing it, laments.

3-31-33

केवलेन ह्यधर्मेण कुटुम्बभरणोत्सुकः ।
याति जीवोऽन्धतामिस्रं चरमं तमसः पदम् ॥ ३३ ॥

एवं कुटुम्बपोषणादि मात्र निरतानां पापफलमुक्त्वेदानीं विणुवैष्णव द्वेषिणां पापफलं दर्शयति ॥

Like this, a person totally involved only in maintaining the family and immersed into it, the sins that accrue to him has been said and he would get the same punishment just like a sinner who hates Śrī Viṣṇu and Vaiṣṇavas.

Therefore a person who is very eager to maintain his family and Kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as 'Andhantāmisra.'

केवलेन = Only by wrong black methods.

अधर्मेण = by unrighteous or irreligious paths.

One should honestly work according to his qualification. He should not earn his livelihood unfairly, by means for which he is not qualified. If a brāhmaṇa who works as a priest so that he may enlighten his followers with the spiritual way of life is not qualified as a priest, then he is cheating the public.

3-31-34

अधस्तान्नरलोकस्य यावतीर्यातनास्तु ताः ।
क्रमशः समनुक्रम्य पुनरत्राव्रजेच्छुचिः ॥ ३४ ॥

इतरेषां पापिनां पुनरावृत्तिः अस्तित्याह **अधस्तादिति** ।

अत्र = मनुष्यलोके । पुनः पुनः स्वकर्मानुसृतां योनिमायाति । पापफलभोगात् शुचिः पुनः स्वर्गं याति । अशुचिश्चेन्नरकं याति । "पुनर्दरिद्रः पुनरेव पापी" इति वचनात् ॥

Having gone through all the miserable, hellish conditions and having passed in a regular order through the lower forms of animal life prior to human birth, and having thus been purged of his sins, one is re-born again as a human being on this Earth.

Just as a prisoner who has undergone troublesome prison life, is set free again, the person who has always engagaed in impious and mischievous activities is put into hellish conditions, and when he has undergone different hellish lives, namely those of animals, by the gradual process of evolution, he again comes back to a human being.

इति श्रीमद्भागवते तृतीयस्कन्धे एकत्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus in Śrīmad Bhāgawatam, Third Skanda, Adhyāya Thirty one comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.



|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

श्रीमद्भागवतम् - तृतीयस्कन्धः

Śrīmad Bhāgavatam - Third Skanda

अध्यायः ३२ – Adhyāya 32

Ślokas 1 to 52

(१) वैराग्यार्थं गर्भवासादिदुःखानुभव निरूपणम् ।

To acquire detachment-Vairāgya, description of the experience of the miseries in the garbha, is given.

3-32-1

भगवानुवाच— Bhagawān said : (Kapila)

कर्मणा दैवतन्त्रेण जन्तुर्देहोपपत्तये ।
स्त्रियाः प्रविष्ट उदरं पुंसो रेतः कणाश्रयः ॥ १ ॥

अत्र पुनः वैराग्याय गर्भवासादि निमित्तं दुःखं निरूपयितुं तावत् गर्भप्राप्ति प्रकारं आह **कर्मणेति** ॥

Here again to get Varirāgya, the agonies and miseries suffered during Garbhavāsa (stay in the womb of the mother) is narrated. How the jīva enters the garbha is explained.

अस्मिन् अध्याये संसारासारलक्षणवैराग्याय गर्भवासादि दुःखानुभवः प्रतिपाद्यते। तस्माद् विरेक्तो भक्ति साधन ब्रह्मज्ञानाय प्रयतेत इति।

In this Adhyāya, the saṁsāra has no essence in it and for that the miseries during the stay at garbha is narrated. Due to this, detachment in saṁsāra should generate and efforts should be made to attain about the creator Brahma and then Bhakti towards Him would generate.

तत्र नरके कर्मफलं भुक्त्वा वृष्टिरूपेण प्राप्तो, र्बाह्यादीतरजीवदेहगतो दैवाधीनेन कर्मणा शरीर स्वीकाराय पुरुषभुक्तान्नपरिणतरेतोबिन्दु प्रवेशरूपेण ऋतुकाले योनिद्वारा स्त्रिया उदरे प्रविष्टो भवति इति अन्वयः ॥

"सूक्ष्मलेशलवश्लक्षण क्षुद्रदभ्रकणाणवः" इति हलायुधः ।" "स्त्रियां मात्रा त्रुटिः पुंसि लवलेशकणाणवः" इत्यमरः ॥ कणति निमीलतीति कणः ॥

दैवतन्त्रेण कर्मणा = As per Desire and Supervision of Paramātmā, as per the results of Karmas,

जन्तुः देहः उपपत्तये = the living entity for obtaining a deha - body,

उदरं स्त्रियाः प्रविष्ट = enters into the womb of a woman - mother,

पुंसः रेतः कणाश्रयः = through the particle of male semen - vīrya to assume a particular type of body.

दैवतन्त्रेण देवाधीनेन पूर्वकर्मणा रेतः कणाश्रयः रेत बिन्द्वन्तर्गतः सन्, कलिलं रेतः शोणितेन मिश्रितं भवति ॥

As per the mandates and under complete control of Paramātmā, depending upon the past Karmas, through the retas of the father, the jīva gets jointed with the blood of the mother.

3-32-2

कलिलं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् ।
दशाहेन तु कर्कन्धुः पश्येण्डं वा ततः परम् ॥ २ ॥

स्त्रिया उदरं प्रविष्टस्य रेतसः कालक्रमेण शरीराकारतया परिणामप्रकारं वक्ति - कलिलमिति ॥

The retas which has entered in the mother, by passage of time, how it gets transformed, is described here.

तु शब्दाच्छोणितसम्पर्कमाह । कलिलं रक्तधातुरसमिश्रत्वात् निर्यासतुल्यं भरति । कर्कन्धुरीयत्कठिन्योपेतमयः पिण्डतुल्यः पेशीमांस खण्डी तद्वान् भवति ॥ मनुष्यादीनामयं विशेषः न पक्ष्यादीनाम् । अण्डं पिण्डाकारवत् । "नानाविधा गर्भवृद्धिः कर्मभेदाद् भविष्यति । अतो नानाविधं ग्रन्थे गर्भसंस्थानमुच्यते" इति वचनात्, अण्डं वेति विकल्प्योक्तम् ॥

एकरात्रेण तु कलिलं = On the first night the sperm and ovum mix,

पञ्चरात्रेण बुद्बुदम् = On the fifth night, the mixture ferments into a bubble.

दशाहेन तु कर्कन्धुः पेशी = On the tenth night, it develops into a form like a plum

अण्डं वा ततः परम् = After that, it gradually turns into a lump of flesh or an egg, as the case may be.

The śabda 'Tu is used to show that in case of barren woman, such process does not happen.

'Peśa' means coming out of the mother's womb. It looks as though human garbha alone is meant. It is not so. It applies to all.

The body of the soul develops in 4 different ways according to its different sources.

1	2	3	4
One Kind of body, that of the trees and plants, sprouts from the Earth	The second kind of body grows from perspiration as with flies, germs and bugs	The third kind of body develops from eggs	The fourth develops from an embryo

This verse indicates that after emulsification of the ovum and sperm, the body gradually develops either into a lump of flesh or into an egg as the case may be.

3-32-3

मासेन तु शिरो द्वाभ्यां बाह्वङ्घ्याद्यङ्ग विग्रहः ।
नखरोमास्थिचर्माणि लिङ्गच्छिद्रोद्भवस्त्रिभिः ॥ ३ ॥

बाह्वङ्घ्र्यादिभिरङ्गैरवयवैः युक्तो विग्रहो देहो भवति । लिङ्गस्य पुल्लिङ्गादि लक्षणस्य छिद्रस्येन्द्रियद्वारस्य चोद्भवः उत्पत्तिः ॥

द्वाभ्यां बाह्वङ्घ्र्याद्यङ्गविग्रहः = At the end of two months, the hands, feet, and other limbs take shape.

नखरोममास्थि चर्माणि = The nails fingers, toes, body, hair, bones, and skin appear,

लिङ्गच्छिद्रोद्भव स्त्रिभिः = as also the organs of generation and other apertures in the body, namely the eyes, nostrils, ear, mouth and anus all take shape by the end of three months.

(1) In the course of a month - a head is formed
(2) at the end of two months - the hands, feet and other limbs take shape.
(3) By the end of three months - the nails, fingers, toes, body, hair, bones and skin appear as do the organs of generation and other apertures in the body, namely eyes, nostrils, ears, mouth and anus.

3-32-4

चतुर्भिर्धातवः सप्तपञ्चभिः क्षुत्तृडुद्भवः ।
षड्भिर्जरायुणा वीतः कुक्षौ भ्रमति दक्षिणे ॥ ४ ॥

धातवः त्वगादयः सप्त । आवीतः संवेष्टितः ॥

चतुर्भिः धातवः सप्त = Within the four months from the date of conception, the seven essential ingredients of the body come into existence.

They are -

(1) Chyle

(2) blood

(3) Flesh

(4) Fat

(5) Bone

(6) Marrow and

(7) Semen come into existence.

पञ्चभिः क्षुत्तृड्डुद्भवः = At the end of the fifth month, hunger and thirst make themselves felt.

षड्भिः जरायुणा वीतः = at the end of the sixth month the fetus enclosed by the amnion

कुक्षौ भ्रमति दक्षिणे = begins to move at the right side of the abdomen.

When the body of the child is completely formed at the end of the six months, the child if he is male, begins to move on the right side and if female she tries to move on the left side.

3-32-5

सप्तमे जन्मकर्माणि गतानि स्मरते ऋषिः ।
जगत्यां यानि देवस्य मायया बन्धमात्मनः ॥ ५ ॥

सप्तमे मासे गर्भस्थस्य ज्ञानोत्पत्तिरित्याह - सप्तमे मासे गर्भस्थस्य ज्ञानोत्पत्तिरित्याह सप्तम इति ।

In the seventh month, the child in the Garbha gets knowledge.

जगत्यां कर्मभूमौ यानि गतानि जन्मानि कर्माणि च स्वकृतानि । तथा च देवस्य हरेः माययेच्छया कटाक्षितमात्मनः स्वस्य बन्धं च ऋषिर्ज्ञानवान् स्मरते । क्वचित् स्मरति क्वचिद् विस्मरति वेदनया ग्रस्तत्वादिति द्योतनाय आत्मनेपदं सन्धिकार्याभावश्च ॥

The Karmas adopted and adhered to, by the Jīva, in the Karma Bhūmi, in the past are brought to the memory. Like that, by the Desire of Śrī Hari, how bondage had come from time immemorial (अनादि) is brought to the mind. **The bondage is not given by Śrī Hari. It is anādi.**

Like this, in the seventh month for the jīva, the jñānam starts to occur.

ऋषिः ज्ञानी । तथा च, सप्तमे मासि तस्य सम्याज्ञानं उत्पाद्यत इत्याशयः
॥ ५ ॥

Therefore in the seventh month, for the child, knowledge starts.

3-32-6

मातुर्जग्धान्नाद्यैरेधत्यातुरसम्मतः ।
आस्ते विण्मूत्रयोर्गर्ते सजन्तुर्जन्तु सम्भवे ॥ ६ ॥

तत्र तस्य देह यात्राप्रकारं वक्ति - **मातुरिति** ।

For the child, the jouney starts now, is described.

आतुरो रोगी, तस्य सम्मतः । यथासौ परतः स्वदेहयात्राप्नोति तथायमिति । अनूदीनां प्रवेशस्तु, आप्यायिनी नाम नाडी नाभिमूलादुत्पन्ना जरायुमुल्बं च निर्भिद्यास्य द्वारसम्बद्धोष्ठ पुट चम्बिकमलदण्डनाडीवत् तद्द्वारेत्यर्थः । तस्य निवासस्थानमाह आस्त इति । सजन्तुः जन्तुभिः ह वर्तमानः । अनेनैवात्रैवेति विवृतम् । जन्तूनां सम्भवो यस्मिन् स तथा तस्मिन् अनेन जन्तूनामनवसानभयपरं परोत्पत्तिः सूचिता ॥

मातुः जग्धा अन्नपानाद्यैः एधति आतुरसम्मतः = The Jīva derives its nutrition from the food and drink taken by the mother. Then the fetus grows.

आस्ते विण्मूत्रयोर्गते स जन्तुः जन्तु सम्भवे = The fetus remains in that abdominable residence of stools and urine. That place is the breeding place of all kinds of worms.

In Mārkāṇḍeya Purāṇa, it is said that in the intestine of the mother the umbilical cord, which is known as 'āpayāyani' joins the mother to the abdomen of the child, and through this passage, the child within the womb accepts the mother's assimilated food stuff. In this way, the child is fed by the mother's intestine within the womb and grows from day to day.

आतुरो रोगी तस्य सम्मतस्तद्वस्थितः स यथा परतः स्वदेह यात्राम्प्नोति तथाऽयमपीति । जन्तूनां सम्भवो यस्मिन्गर्ते स जन्तुः स जीवः ॥

3-32-7

कृमिभिः क्षुतकण्ड्वङ्गः सौकुमार्यात् प्रतिक्षणम् ।
मूर्च्छामाप्नोत्युरुक्लेशस्तत्रत्यैः क्षुधितैर्मुहुः ॥ ७ ॥

कृमिभिः सर्वाङ्गः क्षत = By the worms all over the body bitten, by the hungry worms in the abdomen itself,

सौकुमार्यात् = the child suffers terrible agony because of its tenderness.

प्रतिक्षणम् मूर्च्छाम् = the child becomes unconscious moment after moment.

उरुक्लेशः आप्नोति = the child obtains great sufferings and agonies.

तत्रत्यैः = by being there in the abdomen,

मुहुः क्षुधितैः = it gets hunger again and again.

The miserable condition of material existence is not only felt when we come out of the womb of the mother, but is also present within the womb.

आतुरो रोगी तस्य सम्मतस्तद्वत्स्थितः स यथा परतः स्वदेहायात्रां आप्नोति तथाऽयमपीति । जन्तूनां सम्भवो यस्मिन्गर्ते स जन्तुः स जीवः ॥

3-32-8

कटुतीक्ष्णोष्णलवणक्षाराम्लादिभिरुल्बणैः ।
मातृभुक्तैरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः ॥ ८ ॥

कटुर्मरीचिसंज्ञः द्रव्याश्रितधर्मो वा, तीक्ष्णः सर्षपः, उष्णमग्निमद् द्रव्यं, क्षारं दग्धमत्स्यास्थि चूर्णम्, आम्लश्चूतादिसंज्ञः, उल्बणैरतिक्रूरैरेतैरुपस्पृष्ट उपतप्तः सर्वाङ्गे पूत्थितोत्पन्ना वेदना यस्य स तथा ॥

कटु, तीक्ष्णा = Owing to the mother's eating bitter, pungent food stuffs,

लवण सूक्षाम्ल आदिभिः = or food which is too salty or too sour,

उल्बणैः मातृभुक्तैः = or due to excessive foods eaten by the mother,

सर्वाङ्ग उत्थित वेदनः उपस्पृष्टः = the body of the child in all parts uncessantly suffers pains which are almost intolerable. (Paramātmā protects the life of the child, and make it to live, otherwise by those sufferings, it may even die in the abdomen of the mother.)

3-32-9

उल्बेन संवृतस्तस्मिन्नानत्रैश्च बहिरावृत ।
आस्ते कृत्वा शिरः कुक्षौ भुग्नपृष्ठशिरोधरः ॥ ९ ॥

भुग्ने कुटिले पृटशिरोधरे यस्य स तथा । मार्कण्डेये पितृपुत्रसंवादे कथितमेतत् "नाडीचाप्यायिना नाम नाभ्यां तस्य निबध्यते । स्त्रीणां तथात्र

सुषिरे स निबद्धाथ जायते । क्रमन्ते भुक्तपीतानि स्त्रीणां गर्भोदरे तथा । तैराप्यायित देहोऽसौ जन्तुर्बुद्धिमुपैति वै ।

नारिकेलफलं यद्वत् सकोशं वृद्धिमृच्छति । तद्वत् प्रयात्यसौ वृद्धिं सकोशोऽधोमुखः स्थितः । एवं वृद्धिं क्रमाद् याति जन्तुः । स्त्रीगर्भसंस्थितः । तले तु जानुपार्श्वाभ्यां करयोर्न्यस्य वर्तते । अङ्गुष्ठौ चोपरिन्यस्य जान्वोरग्रे तथाङ्गुली । जानुमृष्ठेस्फिचौ च पार्श्वद्वन्द्वस्थौ बाहुजङ्घा बहिः स्थितौ इति ॥

उल्बेन तस्मिन् संवृतः = In that place by the amnion enclosed

अन्त्रैश्च = by the intestines and

बहिः = outside

आवृतः = covered

शिरः कृत्वा = having put the head

भुग्न कुक्षौ पृष्ठ शिरोधरः = towards the belly bent back the neck. (His head turned towards his belly and his back and neck arched like a bow).

Important : If a grown person were put into such a condition as the child within the abdomen, completely entangled in all respects, it would be impossible for him to live even for a few seconds.

Unfortunately, we forget all these sufferings and try to be happy, not caring for the liberation of the soul.

This establishes the great and extra-ordinary mercy nature of Bhagawān, in protecting the child in such condition.

3-32-10

अकल्पः स्वाङ्गचेष्टायां शकुन्तइव पञ्जरे ।
तत्र लब्धस्मृतिर्दैवात् कर्मजन्मशतोद्भवम् ।
स्मरन् दीर्घमनुष्वासं गर्भे किं नाम विन्दते ॥ १० ॥

शकुन्तोऽनुत्पन्नपक्षः पक्षी । शितस्तनूकृतः अर्धोत्पन्नः कुन्तः पक्षो यस्य स तथेति वा । एवं क्लिश्यमानस्य तस्य नाना जाति संस्मृतिश्च लभ्यत इत्याह तत्रेति ॥

शकुन्तः = A bird

इव = like that

पञ्जरे = caught in a cage

अकल्पः स्व अङ्ग चेष्टायां = is unable to move its limbs. The child thus remains just like a bird in a cage, without freedom of movement.

दैवात् तत्र लब्ध स्मृतिः = At that time, if the child is fortunate,

कर्मजन्मशतोद्भवम् स्मरन् = he can remember all the troubles of his past one hundred births,

दीर्घं अनुच्छ्वासं शर्म किं नाम विन्दते = and he grieves wretchedly. What is the possibility of peace of mind in that condition?

तत्र गर्भे दैवात् लब्धा स्मृतिः येन स तथा । जन्मशतोद्भवं कर्म पुण्यपाप लक्षणं स्मरन्, दीर्घमनुश्वासं कुर्वन्, देही तस्मिन् गर्भे किं नाम विन्दते य स्वकर्मवशत्वात् नानाजाति गर्भस्थत्वात् ब्राह्मणादि नाना जाति नाम लभते इत्यर्थः ॥

गर्भे किं नाम सुखं विन्दते न किमपीत्यर्थः ॥

In the Garbha, there is no happiness at all.

3-32-11

आरभ्य सप्तमान्मासाल्लब्धबोधोऽपि वेपितः ।
नैकत्रास्ते सूतिवातैर्विष्ठाभूरिव सोदरः ॥ ११ ॥

लब्धस्मृत्या च गर्भवासासारतां विजानतः तस्य ततो निष्क्रमणप्रयत्नं वक्ति आरभ्येति ॥

सप्तमात् मासात् आरभ्य: लब्धबोध: = From the beginning of the seventh month, the child gets endowed with consciousness - jñānam

अपि = although

वेपित: = tossed downwards

न एकत्र आस्ते = the dhild does not remain in one place.

सूतिवातै: = by the airs that press the embryo during the weeks delivery.

विष्ठा भू: इव स उदर: = Like the worms born of the same filthy abdominal cavity the child cannot remain in one place

विष्ठाभू: = कृमि: = the worm

सोदर: किं मे स्यादिति संशयोपेत: । "उदरं संशय: प्रोक्त:" इत्यभिधानात् ॥

At the end of the Seventh month the child is moved by the bodily air and does not remain in the same place. For the entire uterine system becomes slackened before delivery. The worms have been described here as 'sodara.' Sodara means "born of the same mother." Since the child is born from the womb of the mother and the worms are also born of fermentation within the womb of the same mother, under the circumstances the child and the worms are actually brothers.

3-32-12

नाथमानो ऋषिर्भीतः सप्तवध्रिः कृताञ्जलिः ।
स्तुवीत तं विक्लवया वाचा येनोदरेऽर्पितः ॥ १२ ॥

ऋषि: भीत: = The living entity frightened by

सप्तवध्रि: = the seven layers with which it is bound, of material ingredients.

कृताञ्जलिः नाथमानः स्तुवीत तं = with folded hands prays and appeals to the Lord.

विक्लवया वाचाः = faltening with words

येन उदरे अर्पितः = by whom in the womb, he was placed.

इतोऽपि निर्गमनाय स्वप्रयत्नो निष्फलः, किन्तु हरेः प्रसाद एव प्रयोजक इति भावेन तं भगवन्तं स्तौति - नाथमान इति ॥

It is impossible for the jīva to come out of the womb by its efforts. **Hari Prasāda is the only cure and remedy.** So it starts prayers and stotra of Bhagawān.

एवं विधगर्भवासो मा भूदिति नाथमानः याचमानः ।

Begs before the Lord, that stay in the Garbha, be not be there in future.

विक्लवया श्रोतृमनोद्रवणहेतुभूतया ।

Words are not properly coming out and they falter. It is shivering due to utmost agony and pains.

ऋषिरिति पदेन "तत्त्वज्ञानं तु देवानां गर्भस्थानां भविष्यति । उत्तमानां ऋषीणां वाप्यन्येषां बहुजन्मगम्" इति वाक्यं सूचयति ।

Correct jñānam for the devatās will be there, while at Garbha, and also for Uttama ṛṣis. For others, this would be after many many births.

सप्त वध्रय इन्द्रियाणि यस्य सः तथोक्तः । "वध्रयस्त्विन्द्रियाण्याहुः हृषीकाणीति चाप्युत" इति ॥

In the hellish condition within the womb the living entity is very much afraid of being born again.

3-32-13

जीव उवाच— Jīva said :

तस्योपसन्नमवितुर्जगदिच्छयात्त
लीलातनोर्भुवि लसच्छरणारविन्दम् ।
सोऽहं व्रजामि शरणं न कुतोभयं मे
येनेदृशी गतिरदर्श्यसतोऽनुरूपा ॥ १३ ॥

स्तुतिः तत्र सिद्धैर्गुणैः, उत मन्त्रगतैर्वा ? द्वावपि पक्षौ नोपपन्नौ ॥ तस्य बुद्धेर्जन्मशतोद्भव कर्मविषयत्वेन चरितार्थत्वात् । अनवगाहत्वेन गुणेष्वनारोहात् । अत इयं स्तुतिर्या काचित्त्दित्याशङ्क्य हरिशक्तेरचिन्त्यमहिमत्वेन सर्वं युक्तमिति भावेन तदुचितैगुणैः स्तौति तस्योपसन्नमित्यादिना ॥

Paramātmā is having acintya śakti which cannot be thought over fully by anyone else.

तस्य अवितुं उपसन्नम् = I have (jīva) approached for protection , the Supreme Person - Bhagawān.

जगत् इच्छया आत्त नाना तनोः = This universe has been created as per His Desire and He takes various Forms

भुवि = on the Earth,

चल चरण अरविन्दम् = and walks on His Lotus Pādas.

सः अहं व्रजामि शरणं = I take shelter of Him Only.

हि अकुतोभयं मे = Indeed He can only give relief from fear

येन ईदृशी गतिः अदर्श्यसतः अनुरूपा = from Him I have received this condition of life, which is just befitting my impious activities.

3-32-14

यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा
भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।
आस्ते विशुद्धमविकारमखण्डबोध
मातप्यमान हृदयेऽवसितं नमामि ॥ १४ ॥

योे भूतेन्द्रियाशयमयीमाकाशादीनि, पञ्चभूतानि, श्रोत्रादीनि दशेन्द्रियाणि आशयो मनः, एतदात्मना विकृतां मायां प्रकृतिं अवलम्ब्य प्रवर्तकत्वेनाश्रित्य, पुण्यपापलक्षणैः कर्मभिः आवृतात्मासक्तः कर्मबद्धो जीव इव, अत्रास्मिन् शरीरे आस्ते ॥

The pure soul, appearing now bond by activities, lying in the womb of the mother by the mandate of Desire of God.

तु शब्देन अत्यन्त वैलक्षण्यं अनयो अस्तीति दर्शयति = By the śabda 'Tu,' the absolute difference between the jīva as well as Bhagawān, in the womb is brought out. Such difference is brought by stating about Him as,

विशुद्ध = He is completely pure

अविकारं = He is without any change

अखण्डबोधं = He is possessed of unlimited knowledge

आतप्यमान हृदयो अवस्थितं नमामि = He is perceived in the repentant heart.

अ = For Him namaskārams are submitted.

मम तापत्रयेण तप्यमानहृदये निरस्तापत्रया ।
अवसितं निश्चितं हरिं शरणमेमीत्यन्वयः ॥

As stated in the earlier verse, the jīva - soul says "I take shelter of the Supreme Lord." Therefore, constitutionally, the jīva soul is the sub-ordinate servitor of the Supreme Soul. Both the

Supreme Soul and the jīva soul one sitting in the same body, as per the upaniṣads. They are sitting as friends, but one is suffering and the other is aloof from suffering. (Atharvaṇa Upaniṣad - द्वासुपर्णाः.)

3-32-15

यः पञ्चभूतरचिते रहितः शरीरे
छन्नो यथेन्द्रियगुणार्थविदात्मकोऽहम् ।
तेनाविकुण्ठमहिमानमृषिं तमेनं
वन्दे परं प्रकृति पूरुषयोः पुमांसम् ॥ १५ ॥

यः पञ्चेति ॥ आत्मक आत्माभासः, इन्द्रियाणि चक्षुरादीन्द्रियाणि गुणान् सत्त्वादीनर्थान् शब्दादीनुपभोगतया वेत्ति मन्यत इति इन्द्रियगुणार्थवित्, अहं यथा पञ्चभूतरचितं शरीरे छन्नो वसामि तथायम् इन्द्रायगुणार्थतत्त्वज्ञो विष्णुः शरीरे छन्नो रहितोऽसङ्गत्वेन स्थितः । तेन हरिणा प्रेरितोऽह तमविकुण्ठमहिमानमृषिं सर्वज्ञं प्रकृतिपुरुषयोः श्रीब्रह्मणोः परं परममेनं पुमांसं वन्द इत्यन्वयः । स्वप्रत्यक्षविषयत्वादेनमित्युक्तम् ॥ "त्वमग्ने प्रथमो अङ्गिरा ऋषिः" "अक्षरम्बरान्त धृतेः (१-३-१०) इत्याद्यत्रमानम् ॥

3-32-16

यन्माययोरुगुणकर्मनिबन्धनेऽस्मिन्
संसारिके पथि चरंस्तदतिश्रयेण ।
नष्टस्मृतिः पुनरयं प्रवृणीत लोको
युक्त्या कया महदनुग्रहमन्तरेण ॥ १६ ॥

तत्प्रेरणयैव तद्वन्दनमिति कटाक्षितं स्पष्टयति ॥ यन्माययेति । यस्य हरेः माययेच्छया तदधीनया प्रकृत्या चोरुभिर्महद्भिः सत्त्वादिगुणैः कर्मभिश्च नितरां बन्धनं यस्मिन् स तथा तस्मिन् संसाराभिधाने पथि चरन् अयं लोकः पुनः तदतिश्रयेण तापत्रयातपतापेन नष्टस्मृतिर्नष्टज्ञानो महतो हरेरनुग्रहं प्रेरणा-लक्षणमन्तरेण विना कया युक्त्या तं हरिं प्रवृणीत मम स्वामीति शरणं गच्छेदित्यन्वयः ॥

The human soul further states : The living entity is put under the influence of material nature and continues a hard struggle for the existence of the path of repeated birth and death.

Why such conditional life happens. It is due to the forgetfulness of his relationship with the Supreme Person.

Therefore महत् अनुग्रहं अन्तरेण without the mercy of the Lord

अयं प्रवृणीत लोकं कया युक्त्यत्र this living entity how can he realise his true nature ? What are the means ? There is none except the mercy/prasāda of the Lord.

This clearly answers that Māyāvāda theory is totally fallacious and wrong. They state that simply by cultivation of knowledge by mental speculation, one can be liberated from bondage which is not true. बन्ध मिथ्यात्व **Mercy of the Lord is the only way is stressed here which is the sheet anchor of Vedānta.**

3-32-17

ज्ञानं यदेतदधात् कतमः स देव-
स्त्रैकालिकं स्थिरचरेष्वनुवर्तितांशः ।
तं जीवकर्मपदवीमनुवर्तमाना-
स्तापत्रयोपशमनाय वयं भजेम ॥ १७ ॥

अतः तदनुग्रहेणैव तज्ज्ञानमित्याह - ज्ञानमिति ॥

Therefore His Anugraha, knowledge about Him, is achieved.

यः कतमः सुखतमः भूमा देवस्त्रैकालिकमतीत जन्मादि विषयमेतज्ज्ञानं मे अदधादिति यद् यस्मादतः प्रेष्ठत्वाद् वयं तं त्वां तापत्रयोपशमनाय भजेम इत्यन्वयः । न केवलं मरयेवावस्थितोऽन्यत्राप्येवमिति भावेनोक्तम् ॥ स्थिरचरेष्विति । अनुवर्तितान्तर्यामित्वेनानुगताः अंशाः अनन्तानि रूपाणि यस्य स तथा । अनुमित जीवत्वलक्षणस्य ममानेन सहाभेदो नास्ति भावेनोक्तम् - जीवेति । जीवानां कर्मपदवीं संसारमार्गमनुवर्तमानाः॥

Other than the Supreme Person Paramātmā no other person is directing all inanimate and animate objects. Paramātmā is present in the three phases of time त्रैकालिकं Past, Present and Future.

Therefore, the conditioned soul is engaged in different activities by His Direction only. In order to get free from the three-fold miseries of this conditional life we have to surrender unto Him only.

When a conditioned Soul is seriously anxious to get out of the influence of the material clutches, Paramātmā gives him jñānam and advises.

"सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज"

Leave the desires for phala and do your duty and take refuge in ME."

3-32-18

देहन्यदेहविवरे जठराग्निनासृग्
विण्मूत्रकूपपतितो भृशतप्तदेहः ।
इच्छन्नितो विवसितुं गणयन् स्वमासान्
निर्वास्यते कृपणधीर्भगवन् कदानु ॥ १८ ॥

इदानीमात्मनो गर्भादाशु निर्गमनाभिप्रायं विज्ञापयति । देहीति ॥

अन्यदेह विवरे मातृदेहोदरे वर्तमानोऽसृग्विण्मूत्र पूर्णकूपे पतितो, मातुर्जठराग्निना भृशतप्तदेहः, इतो देहाद् विवसितुं निर्गन्तुमिच्छन्, स्वमासान् कत्यवसिताः कत्यवशिष्टा इति स्वविषयान् मासान् गणयन्, कृपणधीः देह्ययं भवता कदानु निर्वास्यते निष्कास्यत इत्यन्वयः ॥

देहि अन्यदेह विवरे जठर अग्निना असृग् = The embodied soul in the abdomen of another body in the stomach scorched by the mother's gastic fire, and blood

विण्मूत्र कूपपतितः भृशतप्तदेहः = Stool, and urine, in a pool has fallen and strongly scorched his body,

इच्छन् इतः विवसितुं = desiring to get out from that place,

गणयन् स्वमासान् = and counting his months,

निर्वास्यते = will be released then

कृपणधी = that person of misery intelligence,

भगवन् कदा नु = Oh Bhagawān ! when indeed, The very precarious condition of the living entity within the womb of his mother is described here. On one side of where the child is floating in the heat of gastric fire and on the other side are urine, stool, blood and discharges.

After seven months, the child, who has regained his consciousness, feels the horrible condition of his existence and prays to the Lord.

Counting the months until his release, he becomes greatly anxious to get out of the confinement.

कृपणधीः = Miserly intelligence.

That is, a person who does not actually utilize his human intelligence to get out of the clutches of the cycle of birth and death, is accepted as 'miserly.' The exact opposite of miserly is 'udāra.' - Very magnanimous. A devotee is called 'udāra,' because he utilizes his human intelligence for spiritual realization.

3-32-19

येनेदृशीं मतिमसौ दशमास्य ईश
सङ्ग्राहितः पुरुदयेन भवादृशेन ।
स्वेनैव तुष्यतु कृतेन स दीननाथः
को नाम तत्प्रति विनाञ्जलिमस्य कुर्यात् ॥ १९ ॥

यतः ईदृशामप्रतिक्रियं ज्ञानं मह्यं येन उत्तमतोऽसौ सर्वस्मात् प्रेयानित्याशयेनाह - **'येनेति'** ॥

हे ईश असौ दशमास्योऽहं येन भवादृशेन पुरुषेणेदृशीं भगवद्विषां मतिं सङ्ग्राहितः स दीननाथो भगवान् स्वेनैव कृतेन तुष्यतु । "न ऋते त्वत्क्रियते" इत्यादि मन्त्रवर्णोऽत्रमानम् । को नाम तत्प्रति तस्य हरेः कृतस्य प्रतिनिधिं प्रत्युपकारमस्य हरेरञ्जलिं विना कुर्यात्, न कोऽपि कर्तुं समर्थः इत्यर्थः । करोति चेत् भवादृश एव नत्वितर इत्यतो भवादृशेनेत्युक्तम् ॥

My dear Lord, by Your causeless Mercy, I am awakened to consciousness, although I am Ten months old.

For this causeless Mercy of the Supreme God, who is the friend of all fallen souls, there is absolutely no way to express my gratitude but to pray with folded hands.

This prayer of the child in the womb may be questioned by some people. How can a child pray in such a nice way in the womb of the mother ? Everything is possible **by the Grace of Paramātmā.**

3-32-20

पश्यत्ययं धिषणया ननु सप्तवध्रिः
शारीरभेदमशरीरवदस्य देहे ।
यद्दत्तया स तमहं पुरुषं पुराणं
पश्ये बहिर्हृदि च चैत्र्यामिव प्रतीतम् ॥

भगवदनुगृहीतज्ञानफलमाह - **पश्यत्ययमिति** ।

The result or fruit of Jñānam which is coupled with Bhagawat Anugraha is described.

सप्त वध्रयो ज्ञानेन्द्रियाणि यस्य स तथोक्तः अयं जीवऽस्य हरेरधीने देहे, शरीराणां जीवानां भेदम्, उपलक्षणमेतत्, जडादीनामपि, यद्दतया येन हरिणाऽनुगृहीतया धिषणया मत्या ज्ञानेन पश्यति ॥ "श्रुतं मे अश्विना इव सप्तवध्रिं च मुञ्चतम्" इति श्रुतिः ॥

अत्राधिकदृष्टान्तमाह - अशरीरवदिति ॥ अशरीरः परमात्मा, अशरीरं चेति श्रुतिः, यथा पञ्चविधं भेदं पश्यति तथेति ॥

अनेन ज्ञानस्य नैर्मल्यं सूचितम् ॥

By anugraha of Śrī Hari, when the jñānam is attained, the jīva is able to see the difference between various jīvas. Not only jīvas, but with insentient objects also. By the buddhi, jñānam granted by His Anugraha, he is able to perceive so. Here an excessive example is given. Paramātmā has no śarīra (of Prākṛta nature). Śruti also states as 'aśarīra.' There is also corroboration of authorities. By this, the purity of jñānam is indicated.

सोऽहं तं पुराणं पुरुषं चैत्त्यं चित्ताभिमानिनं चतुर्मुखमिव हृदि बहिश्च प्रतीतं विज्ञातं पश्ये सम्पश्य इत्यन्वयः । एतादृशं ज्ञानं देवानामेव योग्यं, नत्वितरेषां, तेषां बहुजन्मसाध्यम् । तदुक्तम् "तत्त्वज्ञानं तु देवानां गर्भस्थानां भविष्यति" इति ॥

Such jñānam of Pañcabheda, Devatās acquire even while in the Garbha. For others, the same can be had as per yogyatā after many many births. Gitā states : 7 - 19

बहूनां जन्मानां अन्ते ज्ञानावान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

The evolutionary process of different types of bodies is something like that of a fructifying flower. Just as there are different stages in the growth of a flower - the bud stage, the blooming stage and the full fledged, fully grown stage of aroma and beauty there are 84,00.000 species of bodies in gradual evolution, and there is systematic progress from the lower species of life to the higher. The human form of life is supposed to be the highest, for it offers consciousness for getting out of the clutches of birth and death.

3-32-21

सोऽहं वसन्नपि विमो बहुदुःखवासं
गर्भान्न निर्जिगमिषे बहिरन्धकूपे ।
यत्रोपयातमुपसर्पति देवमाया
मिथ्यामतिर्यदनु संसृति चक्रमेतत् ॥ २१ ॥

न केवलमेतज्ज्ञानं वर्तमानविषयं किन्त्वेष्यविषयमपि इति भावेनाह - **सोऽहमिति** ॥ भो विभो बहुदुःखवासं वसन्ननुभवन्नपि सोऽहं गर्भाद् बहिर्विषयं न निर्जिगमिषे निर्गन्तुं नेच्छामि । किं कारणम् ? अत्राह - **यत्रेति** ॥

यत्र बहिरन्धकूपे अज्ञानलक्षणगर्ते उपयातं पतितं मां देवस्य मायया प्रकृत्या निर्मिता मिथ्यायतिः देहेऽहं ममेत्यादिलक्षणा उपसर्पति । व्याप्नोति ॥ ततश्च किम् ? अत्राह - **यदन्विति** ॥ यदनु यस्याः मिथ्यामतेः उत्पत्त्यनन्तरमेतत् संसृतिचक्रं जननमरणादिलक्षणं संसारमण्डलं भवत्यत इत्यर्थः ॥

विभोः = Oh Lord !

सः अहं वसन् अपि बहुदुःखवासं = I myself although living with many miseries in a condition

गर्भात् न निर्जिगमिषे = from the abdomen, I wish not to depart.

बहिः अन्धकूपे = Outside in the blind dark well.

यत्र उपयातं उपसर्पति देवमाया = Where one goes, that Māyā (Prakṛti abhimāni) captures him.

मिथ्यामतिः यदनु संसृति चक्रं एतत् = Due to that, he is dragged in the cycle of births and deaths.

As long as the child is within the womb of his mother, he is in a very precarious and horrible condition of life, but the benefit is, that he receives pure consciousness of his relationship with the

Supreme God. But when he is born outside, the position derogates.

3-32-22

तस्मादहं विगत विक्लव उद्धरिष्य
आत्मानमाशु तमसः सुहृदात्मनैव ।
भूयो यथा व्यसनमेदतनेकरन्ध्रं
मामे भविष्यदुपसादित विष्णुपादः ॥ २२ ॥

तस्मात् किं निरणीयीति तत्राह - **तस्मादिति** ॥

Therefore, what is concluded - is explained in this śloka, starting as 'therefore.'

यस्माद् गर्भान्निर्गमने संसारमण्डलं भवति तस्मादहं सुहृदात्मनैव अनिमित्तबन्धोः हरेरनुग्रहादेव विगत विक्लवो भूत्वा तमसो नरकादात्मानमाशूद्धरिष्य इति अन्वयः । भूयः पश्चात् यथैतदनेकरन्ध्रमनेकानर्थद्वारं व्यसनं मा मे भविष्यत् मा भूदिति कृत्वा । अत्र किं बलम् ? अत्राह - **उपसादितेति** ॥ अनेन हरिचरणशरणस्य पुरुषस्य सत्वात्मोद्धारे न कोऽपि प्रयास इति सूचितम् ॥

Therefore, without being agitated anymore, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness, **by the Grace of God Śrī Hari.**

Simply by keeping the Lotus Pādas of Lord Śrī Viṣṇu, in my mind I shall be saved from entering into the wombs of many mothers for repeated birth and death.

The material miseries begin from the very day when the soul takes shelter in the ovum and sperm of mother and father. They continue after he is born from the womb, and then they are further prolonged. We do not know where the suffering ends. It does not end, however, by one's changing his body.

3-32-23

भगवानुवाच— Bhagawān Kapila said :

एवं कृतमतिं गर्भे दशमास्यं सपद्यृषिम् ।
सद्यः क्षिपत्यवाचीनं प्रसूत्यै सूतिमारुतः ॥ २३ ॥

भगवतो हरेः महिमाऽगणित प्रभाव इति ध्वनयन् गर्भस्थस्य प्रसूति प्रकारं वक्ति । एवमिति ॥ ऋष्यादिकुल उत्पत्स्यमानस्य तत्क्षणे ज्ञानं भवतीति द्योतनाय सपद्यृषिमित्युक्तम् । ऋषिस्त्रिकालदर्शी स्यादिति हलायुधः । सर्वोऽपि क्षणिक इत्याशयेनोक्तम् । सद्य इति । अवाचीनमधः शिरसम् ॥

एवं कृतमतिं गर्भे = Thus desiring in the womb

दशमास्यं गर्भे स्तुवन् ऋषिः सद्यः मारुतः सूति = The child stays ten months in the womb living enity extols the Lord.

क्षिपति अवाचीनं = turned downward propels the child to be born.

सूतिमारुतः = The wind that helps parturition propels the living entity forth with his face turned downward so that he may be born.

सूतिमारुतः = for birth - the wind for child birth Śrī Vāyu Bhagawān in the wind helps the child to be born on the Earth. **But for Śrī Vāyu, the child cannot be born.**

3-32-24

तेनोपसृष्टः सहसा कृत्वाऽवाक् शिर आतुरः ।
विनिष्क्रामति कृच्छ्रेण निरुच्छ्वासो गतस्मृतिः ॥ २४ ॥

तेन = वायुना । येन देहाभिमानेन पूर्वमुपस्पृष्टः संसारमन्वभूत् तेन देहाभिमानेन सहेति वा । शिरोऽवाक् कृत्वेत्यवाचीनमित्यस्य विवरणम् । तेन पाद प्राथम्येन जन्म प्राक्रिम् इदमेव सर्वत्र प्रधानमिति ध्वनयति ॥ गतस्मृतिर्नष्टजन्मान्तरज्ञानः ॥

तेन = by the wind

अवसृष्टः सहसा = suddenly pushed downward

अवाक् कृत्वा = downward turned,

शिरः = his head,

आतुरः विनिष्क्रामति = with suffering the child comes out.

कृच्छ्रेण निरच्छ्वासो = with great trouble, breathless

स्मृतिः हतः = the child is deprived of memory.

कृच्छ्रेण = with great difficulty.

When the child comes out of the abdomen through the narrow passage, due to pressure there the breathing system completely stops and due to the agony the child loses the memory.

Every one should imagine always the pangs of birth. The child remains for 10 months in that horrible condition within the abdomen, and at the end of 10 months, the child is forcibly pushed out.

Gitā states in 7-29

जरामरणमोक्षा मां आश्रित्य यतन्ति ये ।

To avoid old age, death and to achieve mokṣa, always one should take refuge in Lord Kṛṣṇa. Old age will occur only birth takes place. So to avoid births, one should do sādhanā always.

3-32-25

पतितो भुव्यसृङ्मूत्रे विष्ठाभूरिव चेष्टते ।
रोरूयति गतज्ञानो विपरीतां गतिं गतः ॥ २५ ॥

भुवि पतितः असृङ् मूत्रे विष्ठा-भूः इव = The child thus falls on the ground, smeared with stool, and blood and plays just like worm germinated from the stool.

चेष्टते = the child moves limbs.

रोरूयति = cries loudly.

ज्ञाने गते = his wisdom is lost.

विपरीतां गतिं गतः = the opposite state reached.

(विष्ठा भूः = कृमिः विपरीतां गतिं मनुष्यवासनां गतः)

The child thus falls on the ground, smeared with stool and blood and plays just like a worm geminated from the stool.

He loses his knowledge and cries totally in a helpless condition.

विष्ठैव भूः स्थानं यस्य सः तथा । विष्ठातो भवति उत्पद्यत इति वा विष्ठाभूः कृमिः ॥

विपरीतां गतिं मनुष्यवासनां गतः ॥

3-32-26

परच्छन्दं न विदुषा पुष्यमाणो जनेन सः ।
अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः ॥ २६ ॥

परच्छन्दमन्यस्याभिप्रेतम् । प्रत्याख्यातुं नापेक्षितमिति निराकर्तुं अनीश्वरः असमर्थः ॥

परच्छन्दं न विदुषा = Not understanding the desire of another

पुष्यमाणः जनेन = the child is being maintained, by such persons.

सः अनभिप्रेतं आपन्नः = that child has fallen into undesirable circumstances,

अनीश्वरः प्रत्याख्यातुं = the child has no capacity to refuse.

The atmosphere within the abdomen was not at all pleasing, but as far as the child's feeding was concerned, it was being properly done by the laws of nature, as per the Mandates of the Lord.

But upon coming out of the abdomen, the child falls into a

different atmosphere altogether. The child wants to eat one thing, but something else is given, because no one knows his actual demand. The child cannot refuse the undesirable given. What a pitiable stage of agonies and miseries ? It is intolerable and unimaginable. One should suffer to be born again and the only way open is to read the works of Śrīmad Ācārya which would generate bhakti in Śrī Hari automatically.

3-32-27

शायितोऽशुचिपर्यङ्के जन्तुः स्वेदजदूषिते ।
नेशः कण्डूयनेऽङ्गानामासनोत्थान चेष्टने ॥ २७ ॥

अशुचिपर्यङ्के शकृन्मूत्रमिश्रत्वादशुद्धे दोलायमाने दारुविरचिते तल्पविशेषे ॥

जन्तुः स्वेदः दूषिते = On a foulbed laid down

न ईशः कण्डूयने = the child with creatures born from sweat infested

अङ्गानां = is incapable of scratching

अङ्गानां = his limbs

आसन उत्थान चेष्टने = sitting, standing, or moving.

(1) It should be noted that the child is born crying and suffering.

(2) After birth, the same suffering continues, and he cries.

(3) Because the child is disturbed by the germs in his foul bed, which is contaminated by his urine and stool, the poor child continues to cry.

(4) He is unable to take any remedial measure for his relief or able to express his miseries. It is really a hell that the child undergoes.

3-32-28

तुदन्त्यामत्वचं दंशा मशका मत्कुणादयः ।
रुदन्तं विगतज्ञानं कृमयः कृमिकं यथा ॥ २८ ॥

पञ्चवर्षपर्यन्तं शैशवं, तत आसप्तमवर्षात् कौमारं, तत आद्वादशवर्षात् पैगण्डम् । अज्ञानादिति अनभीष्टकर्तुरभिमानिनाम् इति शेषः ॥

दंशाः = gnats

मशकाः = mosquitoes

मत्कुण = bugs

आदयः = other creatures

आ - त्वचं = the baby is

तुदन्ति = bitten by them.

कृमयः कृमिकं यथा = Just as smaller worms bite a big worm,

विगत ज्ञानं रुदन्तं = The child, deprived of his wisdom, cries bitterly.

From birth to the end of

(1) Five years of age is called 'childhood.'

(2) After five years upto the end of the fifteenth year is called 'Pauganḍa.'

(3) From sixteen years of age, 'youth' begins.

3-32-29

स त्वेवं शैशवं भुक्त्वा दुःखंपौगण्डमेव च ।
अलब्ध भीप्सितोऽज्ञानादिद्धमन्युः शुचार्पितः ॥ २९ ॥

सह देहेन मानेन देहाभिमानेन विग्रहं वैरम् ॥ आत्मनोऽन्ताय स्वस्य नाशाय । कामिषु विषयलालसेषु ॥

सः तु एवं शैशवं भुक्त्वा = In this way, the child passes through his childhood,

दुःखं = suffering different kinds of distress

पौगण्डमेव च = then attains boyhood.

अभीप्सितः अलब्ध = In boyhood also, he suffers pain over desires to get things, he can never achieve.

अज्ञानात् इद्ध मन्युः शुचि अर्पितः= he overcomes with sorrow and anger, due to ignorance kinded.

3-32-30

सह देहेन मानेन वर्धमानेन मन्युना ।
करोति विग्रहं कामी कामिष्वन्ताय चात्मनः॥ ३० ॥

सह देहेन मानेन देहाभिमानेन । विग्रहं वैरम् । आत्मनोऽन्ताय स्वस्य नाशाय कामिषु विषयलालसेषु ॥

देहेन सह = With the growth of the deha-body,

मानेन वर्धमानेन = the living entity, increases his false prestige,

मन्युना = and also anger

करोति = he creates

विग्रहं कायी कामिषु अन्ताय च आत्मनः = and thereby creates enmity towards similarly lusty persons, thereby he makes his soul to vanquish.

In Gītā 3-36, Arjuna enquired from Śrī Kṛṣṇa about the cause of a living being's lust.

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ॥ ३६ ॥

Bhagawān replied in the śloka 37 as

काम एष क्रोध एष रजोगुणसमुद्भवः ।

that, it is lust which causes a living entity to glide down from his exalted position to the abdominable condition of material existence.

3-32-31

भूतैः पञ्चाभिरारब्धे देहे देह्यबुधोऽसकृत् ।
अहं ममेत्यसद् ग्राह्यं करोति कुमतिर्मतिम् ॥ ३१ ॥

सह देहेनेत्येतद् विवृणोति - भूतैरिति ॥ अहं ममेत्यसद्ग्राहोदुराग्रहो यस्यां सा तथा ताम् ॥

अबुधः = The ignorant

भूतैः पञ्चाभिः आरब्धेः देहे देहि = by such ignorance the living entity accepts the material body, which is made of five elements, as himself.

असकृत् अहं मम इति असत् ग्राहः करोति = with this misunderstanding he accepts non-permanent things as his own and increases his ignorance in the darkest region.

मतिं कुमतिः = being foolish and having such thoughts.

The details of ignorance, that the living entity accepts the material body, which is made of five elements, as himself.

With this misunderstanding, the living entity accepts non-permanent things as his own and increases his ignorance in the darkest region.

3-32-32

तदर्थं कुरुते कर्म यद्बद्धो याति संसृतिम् ।
तमो विशति यद्बद्धो येनासौ मर्त्यजन्मनि ॥ ३२ ॥

तदर्थमहं ममेत्यसद्ग्राहदृढीकरणाय। येन कर्मणा बद्धः ॥

तदर्थं = For the sake of the body

कर्म कुरुते = he performs several actions.

यद् बद्धः = by them he becomes bound by which

संसृतिम् याति = he goes to repeated birth and death.

यद् बद्धः तमो विशति = by this, he becomes tied up and bound and enters dark regions.

येन असौ मर्त्यजन्मनि = due to that, to exhaust the effets of Karmas, he takes birth again and again.

3-32-33

येन यातीदृशं क्लेशमविद्याकर्मबन्धनम् ॥ ३३ ॥

एतदेव स्पष्टयति - 'येनेति' - ईदृशं नरकादिलक्षणं क्लेशमविद्याकर्मबन्धनं च ॥

येन ईदृशं याति = Like this, the child suffers

क्लेशं = miseries

अविद्याकर्मबन्धनम् = by ignorance and by frutitive activities, the cause of bondage.

Any work done without the purpose of satisfying the Supreme Śrī Viṣṇu is a cause of bondage. In the modern civilization, the so called social, national and government leaders mislead people more and more, under the bodily conception of life, with the result that all the leaders, with their followers, are gliding down to hellish conditions birth after birth. In Śrīmad Bhāgawatam is is said as अन्धा यथा अन्धैर्हि उपनीयमानाः when a blind man leads several other blind men, the result is that all of them fall down to a ditch.

3-32-34

यद्यसद्भिः पथि पुनः शिश्नोदरकृतोद्यमैः ।
आस्थितो रमते जन्तुस्तमो विशति पूर्ववत् ।। ३४ ।।

मनुष्ययोनेः पुरुषार्थहेतुत्वात् कथं निन्द्यत्वम् ?

When being born as a man, is the cause for attaining puruṣārtha. Then how it becomes fit for censure ?

अत्राह - **यदीति** । पथि पुरुषार्थ हेतौ मनुष्ययोनौ स्थितोजन्तुः शिश्नोदरयोः पोषणे कृत उद्यमः प्रयत्नो यैस्ते तथा तैरसद्भिः जीवपरमात्माद्यभेदविद्भिः चासुरप्रकृतिभिः सह यदि रमते तर्हि पूर्ववत् तमो विशतीत्यन्वयः ।।

यदि असद्भिः पुनः पथि शिश्न-उदर = If on one path with the unrighteous, again, for the

उद्यमैः कृत = Genitals, and for the stomach endavours are done.

जन्तुः रमते = the living entity enjoys

पूर्ववत् तमो विशति = enters into darkness hell as before.

If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment, and the gratification of the palate, he again goes to hell as before.

3-32-35

सत्यं शौचं दया मौनं बुद्धिः श्रीर्ह्रीर्यशः ।
शमो दमो भगश्चेति यत्सङ्गाद् याति सङ्क्षयम्।। ३५ ।।

मुक्तिसाधनसत्त्वादिगुणवत्त्वे कथमसत्सङ्गात् तमः प्रवेश इति तत्राह - **सत्यमित्यादिना** ।।

बुद्धिः पुरुषार्थविषया, श्रीर्भगवद्भक्तिसम्पल्लक्षणा, ह्रीरकार्यकरणे लज्जा, क्षमा सापराधेषु वैष्णवेषु सहनशीलता, शमो बाह्येन्द्रियनिग्रहः, दमोऽन्तः करणनिग्रहः, भगो देशाधिपत्याद्यैश्वर्य लक्षणः ।।

सत्यं = Truthfulness

शौचं = cleanliness

दया = mercy

मौनं = gravity

बुद्धिः = intelligence

श्रीः = prosperity

ह्रीः = shyness

यशः = fame

क्षमा = forgiveness

शमः = control of mind

दमः = control of senses

भगः = fortune

च इति यत्सङ्गात् = and thus from association with whom

सङ्क्षयम् याति = all these qualities are destroyed.

Those who are addicted to sex life cannot understand the purpose of Truth and will be destroying these, and they will not get these qualities.

3-32-36

तेष्वशान्तेषु मूढेषु खण्डितात्मावसायिषु ।
सङ्गं न कुर्याच्छोच्येषु योषित्क्रीडामृगेषु च ॥ ३६ ॥

अशान्तेषु = हरिनिष्ठादिगुणरहितेषु अविवेकिषु अखण्डितात्मा परमात्मा अपरिच्छिन्नत्वाद्, तद्विलक्षणः खण्डितात्मा जीवः, अणुर्ह्येष आत्मेति श्रुतेः, स एवास्मिन् शरीरेऽस्ति नान्य इत्यवसायो येषां ते तथा, तेषु जीवमात्रज्ञानिषु । सङ्गं स्नेहादिलक्षणम् । योषितां क्रीडामृगवद् वर्तमानेषु ॥

तेषु अशान्तेषु मूढेषु = Those who have no bhakti towards Lord Śrī Viṣṇu and are fools,

खण्डित - आत्मवसायिषु = and are not interested in the spiritual path.

सङ्गं न कुर्यात् = association with them should not be made.

क्रीडामृगेषु च योषिषु = Such person will be no more than a dancing dog in the hands of a woman.

This severly censures the association of the persons with those who have no devotion towards Śrī Viṣṇu.

3-32-37

न तथास्य भवेन्मोहो बन्धश्चान्यप्रसङ्गतः ।
योषित्सङ्गात् तथा पुंसां यथा तत्सङ्गिसङ्गतः॥ ३७ ॥

जीवेश्वराभेद दर्शिसङ्गवत् दुष्टस्त्रीसङ्गोऽपि मोहकारतया दुःखकर इति निरूपयति न तथेत्यादिना । अन्येषां प्राकृतानां प्रसङ्गतः । तासां सङ्गिनां पुंसां सङ्गतः ॥

Just like identity of Jīva and Īśwara would cause infatuation, like that wicked women's association will also bring great miseries.

न तथा अस्य भवेत् मोहः बन्धः च अन्य प्रसङ्गतः = The infatuation and bondage which accrue to a man from attachment to anyother object is not as complete as that

योषिसङ्गात् यथा पुंसां यथा तत्सङ्गिसङ्गतः = resulting from attachment to a woman or to the fellowship of men who are fond of women.

Attachment to women is an contaminating that one becomes atatched to the condition of material life not only by the association

of women but by the contaminated association of persons who are too attached to them.

3-32-38

प्रजापति र्दुहितरं दृष्ट्वा तद्रूपधर्षितः ।
रोहिद्भूतां सोऽन्वधावद् ऋष्यरूपी हतत्रपः॥ ३८ ॥

अत्र किम्पुनर्न्यायमाह - **प्रजापतिरिति** । रोहिद् भूतां मृगीभूताम् ऋश्यरूपीमृगरूपी । दुहितरमिति वचनं स्त्रीणामतिमोहकत्व द्योतनाय, दुष्टजनमोहनार्थं चेति ज्ञातव्यम् । अन्यथा "न कर्हिचिन्मे मनसो मृषागतिः" इति वचनं विरोधः स्यात् ॥

प्रजापतिः = Lord Caturmukha Brahma

स्वां दुहितरं दृष्ट्वा = On seeing his own daughter

तद्रूपघर्षितः = bewildered by her charms

रोहिद्-भूतां सः अन्वधावत् = he ran to her in the form of a deer,

ऋक्षरूपी हत त्रयः = in the form of a stag bereft of shame.

Brahma bewildered by her charms of his own daughter ran up to her in the form of a stag when she took the form of a hind.

Very Important.

This Śloka is the best example for असुरजनमोहनार्थं rule. To delude and mislead the wicked. It is not a fact as it is. Great Śrī Yādavācārya observe.

असुरजनमोहनाय ब्रह्मणा प्रदर्शित व्यापारानुवादपरमेतदिति ज्ञातव्यम् ॥

When the śloka is understood as it is, it is totally absurd and greatest sin would be earned by misunderstanding about Greatest Adhikāri Śrī Caturmukha Brahma.

3-32-39

तत्सृष्टिसृष्टसृष्टेषु कोन्वखण्डितधीः पुमान् ।
ऋषिं नारायणमृते योषिन्मय्येह मायया ॥ ३९ ॥

तत् सृष्टिसृष्टसृष्टेषु = Amongst all living entities begotten, by Caturmukha Brahma

कः नु अखण्डित धीः = who indeed not distracted though may be intelligent,

पुमान् = men

ऋषिं = the sage

ऋते नारायणं = except Nārāyaṇa

योषित् मय्या इह मायया = all fall to the attraction of women,

Nārāyaṇa does not fall under the catergory of entities created by Caturmukha. Some very wicked hold that Caturmukha Brahma is the creator of all to mislead such evil sọuls like Hiraṇya Kaśipu, this is stated.

तस्य ब्रह्मणः सृष्टौ सृष्टा मरीच्यादयः तत्सृष्टाः कश्यपादयः तेषु वर्तमानः पुमान्कोऽन्वखण्डित धीरनाकृष्टमना न कोऽपि ॥

3-32-40

बलं मे पश्य मायायाः स्त्रीमय्या जयिनोदिशाम् ।
या करोति निजायत्तान् भ्रूविजृम्भेण केवलम्॥ ४० ॥

अन्येषामपि तज्जयित्वं किं न स्यादेवम् ॥ अत्राह - **बलमिति** ॥

या केवलं भ्रूविजृम्भेण दिशां जयिनो राजादीन् निजायत्तान् स्वाधीनान् करोति, तस्याः मे स्त्रीमय्याः मायायाः मयम्य प्रधानस्य मम वशाया मोहकशक्त्याः बलं पश्येत्यन्वयः । "मयः प्रधानमुद्दिष्टो माया तद्वशः उच्यते" इति वचनात् मे मायाया इति ॥

मे मायायाः स्त्रमय्या बलं पश्य = Just see the mighty strength of My Desire, in the shape of woman.

या पदा-आक्रान्तान् भ्रूविज़ृम्भेण केवलं = Who following at her hells, merely by the movement of her eyebrows,

दिशाम् जयिनः करोति = bring under her grip conquerors of all directions.

There are many instances in the history of the world of a great conqueror being captivated by the charms of a woman and surrender to her, though he might have won great wars.

3-32-41

सङ्गं न कुर्यात् प्रमदासु जातु योगस्य पारं परमारुरुक्षुः ।
मत्सेवया प्रतिलब्धात्मलाभो वदन्ति यां निरयद्वारमस्य ॥ ४१ ॥

प्रमदासु सङ्गं न कुर्यात् = One should not make association with women.

योगस्य पारं परं आरुरुक्षुः = One aspires to reach the culmination of yoga to the top most, should follow the above restriction.

प्रतिलब्ध आत्मलाभः मत्सेवया = by rendering Sevā to Paramātmā and as a result achieved benefit of self realisation, should never associate with women because

अस्य = for the advancing devotee

या निरयद्वारं = this woman is the gateway to hell.

3-32-42

योपयाति शनैर्माया योषिद् देवविनिर्मिता ।
तामीक्षेतात्मनो मृत्युं तृणैः कूपमिवावृतम् ॥ ४२ ॥

इतोऽपि सर्वप्रयत्नेन दुष्टा स्त्रीवर्ज्येत्याह - **योपयातीति** । या देवनिर्मिता योषिन्माया भार्यात्वेनोपयाति मुमुक्षुः तामात्मनो मृत्युमीक्षेत । किञ्च तृणैरावृतं कूपमिव ॥

देवविनिर्मिता योषिद् = Woman created by the Lord

या शनैः उपयाति = when she slowly approaches,

माया = the person gets deluded.

तं रक्षेत आत्मनः मृत्युं = She should be regarded death to the soul.

तृणैः कूपं इव आवृतम् = Just like a blind well covered with grass.

Sometimes it happens that a rejected well is covered with grass, and an unwary traveller who does not know of the existence of the well falls down, and his death is assured. Similarly, association with a woman begins when one accepts service from her, because woman is especially created by the Lord to give service to man. By accepting her service, a man is entrapped. If he is not intelligent enough to know that she is the gateway to hellish life, he may indulge in her association very liberally and lose the purpose of is life.

3-32-43

यां मन्यते पतिर्मोहान्मायामृषभायतीम् ।
स्त्रत्वं स्त्रीसङ्गतः प्राप्तां वित्तापत्य गृहप्रदाम् ॥ ४३ ॥

पतिः यां मोहात् स्त्रीसङ्गतः, स्त्यै ष्टयै शब्दसङ्घात इति धातुः शब्दादिष्वासक्तितः कारणात् स्त्रीत्वं प्रमदाभावं प्राप्ताम् । ऋषभायतीं रतौ पुरुषीकरणं नामारोपः पुरुषधर्मः तमाचरन्तीं मन्मायां वित्तापत्य गृहप्रदां मन्यते, तामिति पूर्वेण सम्बन्धः ॥

A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman.

He foolishly looks upon in the form of a man, her husband, as the bestoer of wealth, progeny, house and other material assets.

Bhagawat Gītā confines that a man gets the next life's birth according to what he thinks of at the time of death. If someone is too attached to his wife, naturally he thinks of his wife, at the time of death, and in his next life, he takes the body of a woman.

यं यं वापि स्मरन् भावं त्यजन्त्यन्ते कलेवरं।
तं तमैवेति कौन्तेय सदा तद्भाव भावितः ॥

(Gīta 8-6)

3-32-44

तमात्मनो विजानीयाद् भृत्यापत्यगृहात्मकम् ।
दैवोपसादितं मृत्युं मृगयोर्गायनं यथा ॥ ४४ ॥

हरिभात्त्कयादियुता पन्त्यपि हरिभक्तिरहितं पतिमात्मनो मृत्युमीक्षेत, नरकहेतुं पश्येत् । किं विशिष्टम् ? भृत्यापत्यगृहात्मकम् । कथमिव ? यथा मृगयोः मृगान् वधार्थं यातीति, मृगव्यादयश्चेति कुः, मृगयुस्तस्य मृगयोर्व्याधस्य, "व्याधो मृगवधाजीवो मृगयुर्लुब्धकोऽपि सः" इत्यमरः, गायनं मृगस्य मृत्युहेतुः तथेत्यर्थः ॥ "सत्पुंसु च तथा स्त्रीषु" इत्याद्युक्तमत्रापि प्रमाणम् ॥

A woman without devotion towards Śrī Hari and sees her husband, her house, and her children, should consider that to be the arrangement of the Lord for her death.

A splendid example is given to explain the position.

This is just as the sweet singing of the hunter is death for the deer.

In these instructions of Lord Kapila, it is explained that not only is woman is the gateway to hell for man, but man is also the gateway to hell for woman. It is a question of attachment.

A man becomes attached to a woman because of her services, her beauty and many other assets. Similarly a woman becomes attached to a man for his giving her a nice place to live, ornaments, dress and children.

3-32-45

देहेन जीवभूतेन लोकाल्लोकमनुव्रजन् ।
भुञ्जान एव कर्माणि करोत्यविरतं पुमान् ॥ ४५ ॥

ज्ञानं विना न कर्मक्षयः किन्तु कर्म परम्परामेव करोतीत्याह - देहेनेति ॥

जीवभूतेन जीवानां कर्मजातेन लोकाल्लोकं देहाद् देहम् । स्वायोग्य भार्यादिप्राप्तौ किं कारणमित्यतो वा कर्मकारणमित्याह - देहेनेति ॥

जीवभूतेन देहेन लोकात् लोकं अनुव्रजन् = The living entity which possess the body wanders from one planet to another,

पुमान् भुञ्जान एव कर्माणि अविरतं करोति = following furtitive activities. In this way, he involves himself in frutitive activities and enjoys the result incessantly.

When the living entity is engaged in the material body, he is called Jīva-bhūta.

When he is free from the material body, he is called Brahma-bhūta.

By changing his material body birth after birth, he travels not only in different species of life, but also from one planet to another.

3-32-46

जीवो यस्यानुगो देहो भूतेन्द्रियमनोमयः ।
तन्निरोधोऽस्य मरणमाविर्भावस्तु सम्भवः ॥ ४६ ॥

जीवलक्षणमाह - The characteristics of jīva is said जीव इति ॥

भूतेन्द्रियमनोमयो देहो यस्यानुगः स जीव इति । मृतोजात इति व्यवहारात् जीवोऽनित्य एवेति न शङ्कनीयं, तस्य देह वियोगसंयोगावेव मरणजनने, न तु स्वरूपनाशः, तथा सति मोक्षादि योग्यता कथनं व्यर्थं स्यादिति भावेनाह - **तन्निरोध इति** ।।

अस्य जीवस्य तन्निरोधस्तस्य देहस्य नाशोभूतेषु लयो मरणम्, आविर्भावो भूतसंयोगलक्षणो विशेषतया प्रकाशः सम्भवो जननं नाम ।

तुशब्दः तेषां किञ्चिद्विशेषद्योतकः ।

According to the fruititive activities of him, the jīva gets a suitable body, with a material mind and senses. When the reaction of his particular activity comes to an end, that end is called 'death.' When a particular type of reaction begins, that beginning is called 'birth.'

Gita states :

"भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया"

is actually stated in the above śloka.

3-32-47

द्रव्योपलब्धिस्थानस्य द्रव्येक्षाऽयोग्यता यदा ।
तत् पञ्चत्वमहंमानादुत्पत्ति र्द्रव्यदर्शनम् ।। ४७ ।।

उक्तमर्थं स्पष्टयति - द्रव्योपलब्धीति द्रव्याणां पञ्चभूतानामुपलब्धिस्थानस्य शरीरस्य पृथिव्यादि विषयज्ञानाश्रयत्वात् द्रव्येक्षाया घटादि दर्शनस्य अयोग्यता घटादि द्रव्य दर्शनयोग्यत्वं यदा नास्ति, तदा तद्दर्शनं पञ्चत्वं मरण संज्ञं भरति । अहं मानादहमिदं शरीरमित्यभिमानात् द्रव्यदर्शनमेवोत्पत्तिरित्यन्वयः ।।

यदा द्रव्य - उपलब्धि स्थानस्य द्रव्य ईक्षा अयोग्यता = When the eyes lose their power to see colour or form due to morbid affliction of the optic nerve,

तत् पञ्चत्वं = then the sense of sight becomes deadened.

अहं मानात् उत्पत्तिः द्रव्यदर्शनम् = The living entity who is the seer of both the eyes and the sight, loses his power of vision.

3-32-48

यथाक्ष्णोर्द्रव्यावयवदर्शनायोग्यता यदा ।
तदैव चक्षुषो द्रष्टुर्द्रष्टुत्वं योग्यताऽनयोः ॥ ४८ ॥

इदं दृष्टान्तयति - 'यथेति' - यथाक्ष्णो, चक्षुषोः, द्रव्यावयवः शौक्यादिरूपं, तस्य दर्शनेऽयोग्यता कामलादिदोष दुष्टतया सामर्थ्यं नास्ति, तदैव चक्षुषः सकाशात् द्रुष्टुरात्मनः, द्रष्टत्वं नेति शेषः । यदानयोश्चक्षुषोर्योग्यता, अस्तीति शेषः, तदा चक्षुषः सकाशात् द्रष्टत्वं प्रतीयत इत्यन्वयः ॥

यथा अक्ष्णोः द्रव्य अवयव दर्शन अयोग्यता = In the same way, when the physical body, the place where perception of objects occurs, is rendered incapable of perceiving,

तदा एव चक्षुषः द्रष्टुः द्रष्टुत्वं = In the stage as stated above is known as

अयोग्यता अनयोः = when one begins to view the physical deha as one's very self, that is called 'birth.'.

3-32-49

पुंसो यथैवेन्द्रियाणि विन्दन्ति स्वगतं परम् ।
सुखं दुःखं नान्यगतं तथेशांशाः पृथक्कलाः ॥ ४९ ॥

नन्विह संसरन् जीवो ब्रह्मैव चेतनत्वात्, ब्रह्मैव संसरति ब्रह्मैव मुच्यत इत्याचार्योक्तेः ॥

तत्राह पुंस इति ॥

पुंसः पुरुषस्य चक्षुरादीन्द्रियाणि यथा परं केवलं स्वगतं स्वविषयं रूपादिकं तन्निमित्त सुखादिकं विन्दन्ति, नान्यगतं चक्षुर्ग्राह्यं श्रोत्रं न जानाति श्रोत्रग्राह्यं चक्षुरित्यादि, अतो मिथ इन्द्रियाणां भेदः प्रसिद्धः, तथेशांशः जीवाः

संसरन्तः पृथक्कलाः अन्योन्यं हरेश्च भिन्ना इत्यत आचार्योऽपि तत्त्वज्ञानी न स्यादित्यर्थः । यः सर्वज्ञः इति श्रुतेः । यतः ईशः सर्वज्ञः जीवाश्च नान्यगतं विन्दन्ति अतस्ते परस्परम् ईशाच्च भिन्ना इत्यर्थः ॥

Īśwara - Paramātmā is all knowing, Jīva is exactly opposite by nature. Hene there is absolute difference between Jīva and Īśwara, though they may be Cetanas.

3-32-50

आत्मनः केवलं ज्ञानमर्थो देहाद्यसङ्गिनः ।
सुखदुःखादयो भावान देहस्य न चात्मनः ॥ ५० ॥

नन्वेवं तर्हि यावज्जीवस्य संसारबन्ध एव, नास्मान्मुक्तिः ईदृग्दुःखनिवर्तकसाधनाभावादित्यत्राह - **आत्मन इति** ॥

When the Jīva is always in Saṁsāra, then there is no Mukti for him. So there is no sādhana available to avoid or overcome misery. For this, the reply given.

आत्मन इति । आत्मनो जीवस्य केवलमद्वन्द्वं हरेर्ज्ञानमेवार्थः पुरुषार्थः ईदृग्दुःखनिवृत्तिसाधनलक्षण इत्यर्थः ॥

To obtain the jñānam about Śrī Hari, is the sādhana to overcome misery.

एवं विधज्ञानोत्पत्तौ मुख्यसाधनं ध्वनयति - देहादीति अहं ममेति देहाद्यसङ्ग एव साधनमित्यर्थः ।

'I,' 'mine' like this not having attachment only stated as 'sādhana'.

ननु देहाद्यसङ्गिनो जीवस्योत्पद्यमानं कथं कारमुत्पद्यते ज्ञानमित्यतस्त्त प्रकारमाह - **सुखदुःखादय इति** । बलमानन्द ओजश्च इत्यादि श्रुतेः स्वतः सुखादिरूपत्वात् आत्मनो जीवस्य सुखदुःखादयो भावा न सन्ति किमुत देहस्य ? अचेतनत्वादिति च शब्दार्थः ॥

3-32-51

तस्मान्न कार्यः सन्त्रासो न कार्पण्यं न सम्भ्रमः ।
बुद्ध्वा जीवगतिं धीरो मुक्तसङ्गश्चरेदिह ।
सम्यग्दर्शनया बुध्या योगवैराग्ययुक्तया ॥ ५१ ॥

तस्मादिति । यस्माद् देहदेहिनोर्न सर्वथा सुखादयो भावाः किन्त्वाभिमानिका अज्ञानादुत्पद्यन्ते, तस्मात् त्रासादिकं न कार्यमित्यर्थः ॥

ननु जीवन्मुक्तोऽस्मिल्लोके कथं वर्तते इति तत्राह - **बुद्धेति** ॥ यस्य देहाद्यसङ्गिनो जीवस्य कलेवरं मायाविरचिते श्रीनारायणेच्छानिर्मिते लोके कर्मभूमौ चरेच्चरति वर्तते, स मुक्तसङ्गो धीरो गम्भीरो ज्ञानी, सम्यक् यथार्थं दर्शनं ज्ञानं यस्याः सा तथा, तया भक्तियोगवैराग्य युक्त्या बुध्या जीवानां गतिं स्वर्गनरकादिलक्षणामाश्रयं श्रीनारायणं बुद्ध्वा तमेव निरन्तरं निषेवमाणश्चरेत् वर्तेत इति अन्वयः ॥

तस्मात् न कार्यः = Therefore, one should not view death with horror,

न कार्पण्यं = not having miserliness

न सम्भ्रमः = not having eagerness for material gain,

जीवगतिं बुद्ध्वा = realising the true nature of the living entity,

धीरः = the jñāni

मुक्त सङ्ग इह चरेत् = in this world should move about

सम्यक् - दर्शनया = free from attachment.

बुध्या = endowed with right vision

योग = by devotional service

वैराग्य = by detachment

युक्त्या = strengthened.

3-32-52

माया विरचिते लोके चरेद् यस्य कलेवरम् ॥ ५२ ॥

माया विरचिते = as per the Desire of Śrīman Nārāyaṇa whatever arranged

लोके = in this world - in this Karma Bhūmi,

न्यस्य कलेवरम् चरेत् = releasing the deha one should move about.

A sane person who has understood the philosophy of life and death is very upset upon hearing of the horrible hellish condition of life in the womb of the mother or outside the mother. But one has to make a solution to the problems of life. A sane man should understand the miserable condition of this material deha.

इति श्रीमद्भागवते तृतीयस्कन्धे द्वात्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus in Śrīmad Bhāgawatam, Third Skanda, Adhyāya Thirty two comes to an end.

Oṁ Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्रीमद्भागवतम् - तृतीयस्कन्धः

Śrīmad Bhāgavatam - Third Skanda

अध्यायः ३४ – Adhyāya 34

Ślokas 1 to 37

(१) देवहूतिकृत कपिलस्तुतिः ।

Eulogies submitted by Devahūti of Bhagawān Kapila.

(२) कपिलेन स्वोपदेशस्य तारकत्वे मातुराश्वासनम् ।

Bhagawān Kapila, by His upadeśa, consoled mother Devahūti.

(३) कपिलयानम् ।

Departure of Kapila.

(४) देवहूत्यानुष्ठित ध्यानम् ।

Devahūti observed dhyānam.

(५) भगवत्प्राप्तिः

Devahūti reached the abode of Bhagawān.

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

★ ★ ★

3-34-1

मैत्रेय उवाच— Maitreya said :

एवं निशम्य कपिलस्य वचो जनित्री
सा कर्दमस्य दयिता किल देवहूतिः ।
विस्त्रस्तमोहपटला तमभिप्रणम्य तुष्टाव
तत्त्वविषयाखिलसिद्धभूमिम् ॥ १ ॥

एवं निशम्य = Thus having heard

कपिलस्य वचः = the words/upadeśa of Śrī Kapila,

स जनित्री = that mother

कर्दमस्य दयिता = who was the wife of Sage Kardama,

किल देवहूतिः = namely Devahūti,

मोह पटला = from the hurdle of illusion and doubts

विस्त्र = freed from them.

तं अभिप्रणम्य = having offered obeisances unto Him.(Kapila Rūpi Paramātmā)

तत्त्वविषय अङ्कित सिद्धि भूमिम् तुष्टाव = who was the author of the basic principles of the Sāṅkhya System of philosophy, which is the back ground of liberation, she recited prayers.

कपिलावतारेण उपदिष्टं तत्त्वज्ञानं देवहूत्याः सिद्धं अभूदिति तत्स्तुति व्याजेन विज्ञायते इति तदेतत्प्रतिपाद्यते अस्मिन् अध्याये ।

Tatwa Jñānam which was taught by Kapilāvatāra to His mother Devahūti became fruitful and became established.

This can be easily inferred from the fact, that Devahūti praised and eulogized Śrī Kapila Rūpi Paramātmā. That Stotra made by her, is described in this 34th Adhyāya.

पूर्वं कर्दमस्य शुश्रूषया कर्शिता तत्प्रीतिकरत्वात् तस्य दयिता प्रेष्ठाभूत्सा देवहूतिरेवं तदुक्तं निशम्य तं अभिप्रणस्य कपिलस्य विष्णुत्वं सूचयती तं तुष्टोवत्यन्वयः ।

Maitreya said to Vidura :

Oh Vidura ! earlier Devahūti did lot of sevā to the sage Kardama and thereby she became bodily very weak and was very dear and affectionate to the Sage Kardama. She was very popular in the Jagat as Kapila's mother. By hearing the upadeśa of Tatwas, 'विस्त्रस्तमोहपटला' She was able to erase that ignorance which was an hurdle for Tatwa Jñānam. She was able to clear the darkness of ignorance in her. तत्वविषयाखिलसिद्धभूमिं 'Tatwa' means Śrī Viṣṇu. She attained about that Śrī Viṣṇu, all Jñānam as per her status. She realised that her son Kapila was the main independent support for Caturmukha Brahma and others. That Kapila Rūpi Paramātmā has now taken Avatāra as her son. So she submits namaskārams with full devotion and started eulogizing Him.

कीदृशी विस्त्रस्तमुन्मीलितं मोहपटलं अज्ञानाख्यं तिमिरं यस्याः सा तथा कीदृशं तत्त्वं विष्णुः तद्विषयाश्च ते अखिला अनल्पाश्च सिद्धाः ब्रह्मादयः तेषां भूमिमाश्रयं, यद्वा तत्त्वास्थितं अज्ञानलक्षणं विषं यापयतीति तत्त्वविषया भगवत्तत्त्वाज्ञानरहिता इत्यर्थः ॥

By this, it becomes clear that Kapila is Bhagawān Śrī Viṣṇu.

Further the śabda 'तत्त्वविषयाखिलसिद्धभूमिं' in this तत्त्वविषया like that it was treated as different śabda and treated as an adjective to Devahūti. In that case, meaning would be that Devahūti was able to clear the poison of ignorance relating to Bhagawat Viṣaya, who is Tatwa Swarūpi.

3-34-2

देवहूतिरुवाच— Devahūti said :

अथाप्ययान्ते सलिले शयानं भूतेन्द्रियार्थात्ममयं वपुस्ते ।
गुणप्रवाहं सदशेषबीजं दध्यौ स्वयं यज्जठराब्जजातः ॥ २ ॥

अथ = Oh Bhagawān ! for You, let Maṅgaḷa be there.

यत् जठरात् अब्ज जातः = From Your abdomen, from the Lotus Flower Caturmukha Brahma was born.

दध्यौ = he meditated upon

शयानं अन्तः सलिले = to your taking bed at the time of Mahāpraḷaya. Or it relates to the Rūpa of Yours after the conclusion of Praḷaya, when you so took bed.

भूतेन्द्रियार्थात्ममयं = that Rūpa was Superior to Ākāśa and others in the five bhūtas, stotra and other indriyas and other arthas, Mind.

गुणप्रवाहं = that Paramātmā is independent and in whom all the auspicious qualities are present like floods.

वपुः ते सत् अशेष बीजं = Further His Deha in the Seed from which all universes manifest as stated in the sūtra 1-1-2 ॐ जन्माद्यस्य यतः ॐ - He is alone independently responsible for all creations.

तत्त्वज्ञानं नास्तीति ध्वनितं स्पष्टयति अथेति ।

For Devahūti in the case of Bhagawat Viṣaya, there was no ignorance was said earlier and the same is explained.

अथ मङ्गलं अस्तु भगवंस्ते तव जठराब्जजातः उदरनाभिपद्मसम्भूतो ब्रह्मा स्वयं यद्वपुर्दध्यौ किं क्रियाविशिष्टं अत्र आह अप्ययान्त इति,

अप्ययाते = सलिले प्रलयजलमध्ये शयानं प्रलयावसाने दध्याविति ।

Devahūti said : Oh! Bhagawān ! for You let there be Maṅgaḷa. Here the śabda 'अथ' indicates Maṅgaḷa as stated in the Bhāṣya under the sūtra

१-१-१ ॐ अथातो ब्रह्म जिज्ञासा, ॐकारश्च अथ शब्दश्च माङ्गलिकौ उभौ ॥

In Your Belly in the Navel Lotus Caturmukha was born. He did dhyāna of Your Śarīra. That dhyāna related to your taking bed at the time of Mahāpraḷaya in the waters or it relates to the Rūpa of Yours after the conclusion of praḷaya, when you took bed.

वा किं गुणविशिष्टमत्राह भूतेति आकाशादीति भूतानि श्रोत्रादीनीन्द्रियाणि अर्थाः शब्दादयः आत्मा मनः एतेभ्यो मयं प्रधानं मयं प्रधानमुद्दिष्टमिति वचनात् अत्र प्रधानमुद्दिष्टमिति वचनात् अत्र प्रधानकार्यभूतादिभ्यः प्राधान्यकथनेन प्रधानादप्युत्तमिति ज्ञातव्य त्वं प्रधानमयो देव प्रधानादिको यत इति वचनात् अत्र प्रधानादि शब्देन तदभिमानिनः लक्ष्म्यादयः ब्रह्मा ग्राह्याः ॥

That Rūpa has the qualities 'भूतेन्द्रियार्थात्ममयं' that is Superior to Ākāśa and others in the five bhūtas Stotra and other indriyas Śabda and other arthas, Manas (Mind). Here the śabda **'मय.'** means Superior, worthy. Further Oh Paramātmā ! You are far superior to Mahālakṣmī and hence called as **'प्रधानमय'**. Since here it is said that He is Superior to Pañcabhūtas which were born from Pradhāna, it proves that He is far Superior to Pradhāna. By the śabda Pradhāna and others, its presiding deities have to be taken. **In short, short, Kapila is far far Superior to all devatās.**

ततः तदुत्तमत्वगुणविशिष्टमित्यर्थः स्वतन्त्रमपीति भावेनाह गुणप्रवहमिति सृष्ट्यादौ सत्वादि प्रवाहयति प्रवर्तयतीति ज्ञानादिगुणा अस्य सन्तीति अतोवाह गुणप्रवाहमिति ज्ञानादिगुणानां प्रवाहो यस्मिंस्तत्तथा नन्विदं सगुणं किं न स्यादित्यत उक्तं सदिति सत्सत्यं सत्सत्येभ्यर्हिते श्रेष्ठे साधीयसि भवत्यपीति यादवः सदेव सौम्य इदमग्र आसीदिति श्रुतेः न शबलं

किन्तु निर्गुणं इदं निर्गुणं चेज्जगत्स्रष्टृ अन्यत्स्यादित्यत उक्तं 'अशेषबीजं' इति जगव्द्यञ्जकं निर्गुणमेव स्रष्टृ इत्यर्थः ॥

Further Paramātmā is independent, hence Devahūti states as 'गुणप्रवाहम्'.

In the process of creation, He orders the Satwa, Rajo and Tamo Guṇas or due to jñānam, ānanda and other qualities are full in HIm and so called as 'गुणप्रवाहम्'.

In whom these jñānam, ānanda and other attributes are present like floods, always, he becomes the object of dhyāna for Caturmukha and he is Parabrahma.

Why not it be "Saguṇa Brahma" as per Adwaita ? Definitely it is not so. Because 'सत्' Śabda is applied to 'Satya' and also in respectable praise worthy entities and in proper articles. This is found in Yādava Kośa. Further from Śrutis also 'सत्' means "Very Superior to all" and denotes Para-Brahma only but not Sabala Brahman as per Adwaita.

If it is contended that it is Nirguṇa Brahman, that is also wholly incorrect because for it, the qualities of creation of the Jagat, have said here. **Hence Kapila is Para-Brahman and is Ananta Kalyāṇa Guṇa Paripūrṇa and Devahūti eulogized Him only.**

3-34-3

स एव विश्वस्य भवान् विधत्ते गुणप्रवाहेषु विभक्तवीर्यः ।
सर्गाद्यनीहोऽवितथाभिसन्धिरात्मेश्वरोऽतर्क्य सहस्रशक्तिः ॥ ३ ॥

भवान् सः एव विश्वस्य विधत्ते = You yourself only is the creator of the Universe.

गुणप्रवाहेषु विभक्त वीर्यः = You are alone responsible for all activities.

सर्गाद्यनीहः = In Caturmukha Brahma You see that all further creation is done.

वितथाभिसन्धिः = You have no desire for such Phalas.

You do not do anything for your benefit. The sūtras beautifully state :

२-१-३३ ॐ न प्रयोजनवत्त्वात् ॐ ।

२-१-३४ ॐ लोकवत्तु लीलाकैवल्यम् ॐ ।

आत्मा = You are the Master of all.

४-१-३ ॐ आत्मेति तूपगच्छन्ति ग्राहयन्ति ॐ ।

ईश्वरः = You are called Īśwara because You are the Master for Śrī Vāyu and Mahālakṣmī.

"ईशानादेव च ईशानो" - You are called as ईश or ईश्वर as stated in the sūtra 1-2-2ॐ नानुमानमतच्छब्दात् ॐ ।

अतर्क्य सहस्रशक्तिः = You have acintya aiśwarya śakti which cannot be brought under any logic. This quality is available only in Paramātmā, but not in others. In others it would be only चिन्त्यशक्तिः by the Superior.

जगद्व्यञ्जकत्वं स्पष्टयन्ती भवानपि स एवेत्याह,

Śrī Hari is the creator of the Jagat, and that Śrī Hari Himself is Kapila, is told by Devahūti.

स एवेति स एव तादृक् वपुष्माने वाणुमात्रभेदरहितो भवान् विश्वस्य सर्गादि विधत्त इति अन्वयः युगपन्नेत्याह गुणप्रवाहेष्विति गुणप्रवाहेषु गुणैः सृष्ट्यादि परम्परासु ब्रह्मादिरूपेण विभक्त राजससात्विकतामस प्रवर्तकत्व भेदेन पृथक्कृतं वीर्यं माहात्म्यं यस्य स तथा कार्येषु प्रवर्तमानो देवदत्त-वत्क्लिष्टकारी किं नेत्याह अनीह इति अत्र हेतुगर्भविशेषमाह अवितथा सन्धिरिति सत्यसङ्कल्पादित्यर्थः एवं विधोन्यो नास्तीति भावेनाह आत्मेश्वर

इति अविशेषणात्मना जीवानां ईश्वरादन्यो नास्तीत्यर्थः एकस्यापि चित्रशक्ति स्वभावात् ईश्वरत्वं कथमुपपद्यते इति तत्राह आतर्क्येति विचित्र शक्तिः पुरुषः पुराण इति श्रुतेः ॥

Oh Bhagawān ! having jñānam, ānanda etc. as the Śarīra, there is no difference at all to You at any time You create the Jagat and do other activities.

गुणप्रवाहेषु विभक्तवीर्यः—

In Caturmukha Brahma, with that Rūpa, You do creation. By Viṣṇu Rūpa itself, protection is made, and Saṁhāra by the Rūpa inside Śiva, is done. You are the driving force of Satwa, Rajas and Tamo guṇas. You see that Kāryas are done by others but you have no nexus at all with therein.

वितथाभिसन्धिः—

You have no Desire for such Phalas. You are Satya Saṅkalpa. You are the niyāmaka for all jīvas. There is no second one like you.

You are alone Īśwara because of such unique and wonderful Swabhāva and Śakti.

From the śrutis, we get Purāṇa Puruṣa is Nārāyaṇa, who has wonderful capacity you are not coming under our logical reasoning and You have ananta śakti in You.

3-34-4

स त्वं भृतो मे जठरेण नाथ कथं नु यस्योदर एतदासीत् ।
विश्वं युगान्ते वटपत्र एकः शेतेस्म मायाशिशुरङ्घ्रिपानः ॥ ४ ॥

नाथ = Oh Master !

स त्वं मे जठरेण भृतः = You, that Very Person has taken birth

(Avatāra) from my abdomen.

कथं नु उदरे यस्य विश्वं एतत् आसीत् = how, then, is that possible for the Supreme one who has in His Belly the entire Brahmāṇḍa ?

This question raised by mother Devahūti and the answer explained is a remarkable beauty, bringing the Mahimās of Lord Kapila and also concurence of several Vedic texts and scriptures. The answer is that, it is possible, because,

युगान्ते = at the end of the millenium

एकः वटपत्रे शेते स्म = You lie down on a leaf of a banyan tree,

माया शिशुः अङ्घ्रिपानः = just like a small baby, you lick the Toe of Your Pādas.

At the time of dissolution, the Lord sometimes appears as a small baby lying on a leaf of a banyan tree floating on the devastating Water. Therefore Devahūti suggests,

"Your lying down with the abdomen of a common ordinary woman like me is not so astonishing. You can lie down on the leaf (small) of a banyan tree and float on the water of devastation as a small baby. It is not very wonderful therefore, You can lie down in the abdomen of my body."

अतर्क्यशक्ति सहस्रत्वमनुमापयति सत्वमिति नाथ यस्य तव जठरे एतद्विश्वमासीद्युगान्ते माययेच्छया शिशुरङ्घ्रेरङ्गुष्ठस्य पानं यस्य सोऽङ्घ्रिपानो भूत्वा एक एव सन् वटपत्रे शेते सत्वं मे जठरेण कथं नु भृतः स्म अहो तवातर्क्य सहस्रशक्तित्वमनुमिनोमि यतोहं सर्षपमात्रभारमपि वोढुशक्ता त्रैलोक्यधरं त्वामवहमिति ॥

Devahūti now explains that her son Kapila cannot be known by Tarka or reason and He is beyond that, having thousands of Śaktis in Him.

Oh Nātha ! in Your Belly during Praḷaya, this Jagat rests in. Like that, Yourself as per Your Desire was lickering your thumb in the Leg in the Form of a child alone lying on the Vaṭapatra. Such great person how You were born from my small belly ? स्म = This is really wonderful. Like this, I easily infer that in You there are infinite capacities. This is because I cannot hold even a small article in my belly. How I had you in my belly who has all three worlds in Your Belly. This only shows Your Mahimā. (Not due to my capacity or Yogyatā or anything connected to the jīva.)

3-34-5

त्वं देहतन्त्रः प्रशमाय पाप्मनां निदेशभाजां च विभो विभूतये ।
यथावतारास्तव सूकरादयस्तथायमप्यात्मपथोपलब्धये ॥ ५ ॥

त्वं देह तन्त्रः = Your goodself has assumed the deha of Kapila,

प्रशमाय पाप्मनां = for the diminition of sinful activities.

विभो निदेशभाजां च विभूतये = Oh my Lord ! You have taken this glorious Avatāra to enrich their knowledge in devotion and liberation.

यथा अवताराः तव सूकरादयः = Since these sinful people are dependent on your directins, by Your own will, you take incarnations as a 'Boar' and others.

तथा अयं अपि आत्म पथ उपलब्धये = Like that, Similarly, you have appeared now in order to distribute that transcedental knowledge to Your dependents.

There are many many incarnations of the Supreme God like those of the boar, the Fish, the tortoise and lion cum man and so.

सूकरादयः is used here to show that Kapila Deva who took Avatāra in Devahūti actually Paramātmā only.

इदानीं कपिलस्य भगवतोऽतर्क्य सहस्रशक्तिना हरिणैकत्वं प्रकाश्य तदवतारप्रयोजनं विज्ञापयति त्वं देह तन्त्र इति विभो व्याप्तदेहेन तन्त्रं सूचिः प्रकाशो यस्य स तथा स त्वं सच्चिदानन्दाद्यात्मकदेहेनैव प्रकाशितवान-वतारवानसि,

Further this Kapila Rūpi Paramātmā is actual Mūla Śrī Hari and cannot be defined even by thousand tarkas. Why Kapila Avatāra was taken, and that is also submitted now.

'हे विभो' You are pervading in all places. देह तन्त्र You are with Sat-Cit -Ānanda Swarūpa. Though You have taken Avatāra in the jagat, but you do not have material deha.

न तु जीववत् प्राकृत भौतिक देहवत्त्वेन देव यथा तव सूकारदयोवताराः हिरण्याक्षादि पाप्मनां प्रशमाय यथा निदेशभाजां आज्ञाकारिणां ब्रह्मादि देवानां विभूतये कृताः स्युः तथायमप्यवतारः कल्पादिना प्रलुप्तस्य सत्पथस्य ज्ञानमार्गस्योपलब्धये प्रकाशनाय त्वया कृत इति शेषः ।

Oh Deva ! earlier You took Avatāra as Varāha, and eliminated sinners like Hiraṇyākṣa and others. You took Avatāra for the welfare of devatās and they were obeying your orders. Like this, this Kapila Avatāra also is taken due to the hunting of jñāna mārga for a long time and to bring light to that mārga. Mainly to preach proper jñānam, tihs Avatāra has been taken.

3-34-6

यन्नामधेय श्रवणानुकीर्तनाद् यत्प्रह्वणाद् यत्स्मरणादपि क्वचित् ।
श्वादोऽपि सद्यः सवनाय कल्पते कुतः पुनस्ते भगवन् नु दर्शनात्॥

यन्नामधेयश्रवणात् = By hearing the name of Paramātmā

अनुकीर्तनाद् = By Chanting about Paramātmā

यत् प्रह्वणाद् = to whom by offering obeisances

यत् स्मरणात् अपि क्वचित् = by even remembering Him at any time

सद्यः श्व-अदः अपि = immediately even the sinner-dog eater

सवनायकल्पते = becomes eligible for performing Vedic sacrifices.

कुतः पुनः ते भगवन् नु दर्शनात् = Then what to speak of a person who has actually had darśan of Bhagawān.

This is a case of Artha Vāda and the same should not be understood ex-facie as it is. Here the spiritual potency of chanting, hearing, or remembering the holy Name of the Supreme Lord is greatly stressed.

स्त्रीत्वेपि वयं त्वद्दर्शनादिना कृतार्था इत्यत्र कैमुत्यन्यायमाह यन्नामधेयेति श्वादः श्वभक्षकः सवनाय सोमलता वहननाय यज्ञकरणायेत्यर्थः कल्पते समर्थो भवति ॥

Devahūti states : that though they were women still by the darśan, touch etc they had become fully satisfied as though mokṣa had been achieved and in this, there is no doubt at all. In this, Kaimuthin, Nyāya is told. Oh Śrī Hari ! Your Nāmas like Śrī Rāma, Śrī Kṛṣṇa are heard by the Ears eulogized by mouths, or at least once when the head is bowed down to you in respect, or at least once remembered about you per day, then even though he may be a dog eater sinner, then at once he becomes pure. सवनाय - in the yajñas he gets Somalata and brings the same and becomes the main reason for Yajña. when such is the fact, should it be told that we become Pavitra. (Because she sees, eulogizes and bows down.)

3-34-7

अहो बत श्वपचोऽतो गरीयान् यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सुराद्यान् ब्रह्मानूचुर्नाम गृणन्ति ये ते ॥ ७ ॥

अहो बत = Oh how glorious !

श्वपचः = a dog eater

यज्जिह्वाग्रे तुभ्यम् नाम वर्तते = in case Your holy name is chanted by him on the tip of the tongue

अतः गरीयान् = hence he becomes worshipable or becomes praiseworthy. Those persons will be considered.

तेपुः तपः ते = they will be treated as practiced austerities.

जुहुवुः = as though they have executed fire sacrifices

सस्नुः = considered as having taken bath in the sacred rivers.

आर्या = will be treated as respectable.

ब्रह्मानूचुः = having studied Vedas.

ये ते नाम गृणन्ति = those you accept Your holy jnānam.

This also greatly stresses the need to recite the names of Paramātmā Śrīman Narayana, as in the earlier verse.

श्रीविष्णुभक्त्यभावे सोमयाजित्वमप्यप्रयोजकमिति भावेनाह अहोबतेति अनन्तरातीत ग्रन्थे सोमयाजी सामान्यतः प्रस्तुतस्तत्रद्वित्वं सम्भाव्यते वैष्णवश्चावैष्णवश्चेति अतोनयोरवैष्णव सोमयाजिनः श्वपजो गरीयनहो विष्णुभक्तेः सारस्यं सास्यास्तीत्याह यज्जिह्वेति यस्य श्वपचस्य जिह्वाग्रे तुभ्यं तव नाम वर्तते, लटा क्रियासमभिव्याहारं सूचयति तुभ्यमिति ॥

Devahūti states that there will not be any fruitful result or benefit even when Soma Yāga is done, in case, there is no Bhakti towards Śrī Viṣṇu.

In the earlier śloka Somayājiya has been said in a general way. But that Soma Yajña has two divisins.

(a) Vaiṣṇava Somayajña

(b) Avaiṣnava Somayajña.

In them, in that compared to Avaiṣṇava Soma yajña, a dog eater who does Viṣṇu nāma smaraṇa is superior. That mahimās of Viṣṇu bhakti is explained. When in the tip of such sinner's (श्वपच) tongue, when the nāma of Nārāyaṇa is recited, and by the usage 'वर्तते' śabda 'लट्' present time is used, which establishes that always that nāma of Nārāyaṇa is with him.

चतुर्थ्या नारायणाय नमः इत्यादि नाम चतुर्थ्यन्तेन प्रयोक्तव्यं इति ध्वनयति नन्विदं भक्तिमत एव सम्भाव्यते भक्तिस्तु बहुजन्मसंसर्ग पुण्यवत एव बहूनां जन्मनामन्ते कृष्णे भक्तिः प्रजायत इति वचनात् अतः कथं तामसयोनेः श्वपचस्येति तत्राह तेपुस्तप इति इदानीं तन्नाम सङ्कीर्तनेनानुमित पुरातन तप आदिनान्तःकरणशुद्धिरस्तीति ज्ञायते ॥

Such pronouncement of the nāma of Nārāyaṇa is possible only for those who have bhakti. That bhakti is possible only for those who have for many, many births connectin to virtuous Karmas. This is because there is authority to state that for those who have done sādhanas in many births, in the end will have bhakti in Śrī Kṛṣṇa.

Gītā states : 7-19

बहूनां जन्मानामन्ते ज्ञानवान् मां प्रपद्यते ॥

When it is so, when a person is born in neecha birth where there is plenty of Tamo Guṇa, how for such श्वपच Bhagawat bhakti is possible ? For which the answer is given as under -

Who ever does pronounciation of Śrī Hari's name, they are treated as having done tapas, they are treated as those who have offered Āhuti to the devatās in the Yajñas. They are to be treated

as though who have done pāṭha and pravacana and by that Brahmopadeśa done by them. This is because in the birth as श्वपच if Nārāyaṇa Smaraṇa is done, then by prior births Tapas were performed and by that cleanliness of Antahkaraṇa had been achieved.

3-34-8

तं त्वाद्धाहं ब्रह्म परं पुमांसं प्रत्यक्
स्रोतस्यात्मनि संविभाव्यम् ।
स्वतेजसा ध्वस्तगुणप्रवाहं
वन्दे विष्णुं कपिलं वेदगर्भम् ॥ ८ ॥

अवतारमूलरूपयोः न काश्चिद्विशेषोस्तीति यदुक्तं तन्मया सम्यगवबुद्धमिति विज्ञापयन्तीस्तुतिमुपसंहरति तं त्वेति अहं ज्ञानमेकमित्यादिना प्रतिपादितोयस्तं त्त्वा वन्द इत्यन्वयः न केवलं वाचा किन्तु कायेनापीति भावेनोक्तमद्धेति अनेन मातृत्वाभिमानेन पूज्यत्वाभिमानमपहस्तयति प्राकृताप्राकृतयोरैक्यं कथं स्यादित्यत उक्तं ब्रह्मेति ब्रह्म शब्दस्यानेकार्थप्रवृत्तेः कथं निर्णय इत्युक्तं परं पुमांसमिति अतोस्मि लोके वेदे च प्रथितः पुरुषोत्तम इति गीतोक्तत्वादित्यर्थः तत्र ज्ञानिप्रत्यक्षं प्रमाणमिति भावेनाह प्रत्यक्स्त्रोतस्यात्मनीति विषयसञ्चरमुक्त्वा प्रत्यगात्मनि हरौ नदीप्रवाहत्स्यन्दमाने आत्मनि मनसि सम्भाव्यं प्रत्यक्षीकरणयोग्यं चक्षुरादीन्द्रियैः सह प्रत्यगञ्चति आत्मनि हृदये इति वा कथमपरोक्षीकुर्वन्तीति तत्राह स्वतेजसा स्वरूपभूतसच्चिदानन्दलक्षणप्रभावेन ध्वस्तगुणप्रवाहं नित्यनिरस्त संसारं कथं निरूप्य वन्दनमिति तत्राह विष्णुं कपिलमिति सकलजगव्द्यापी नारायणः कपिलनाम्नाऽवतीर्ण इति बलानन्द स्वरूपत्वाद्विष्णुः कं सुखं पिबतीत्यानन्दानुभवात् लात्सर्वदानाच्च कपिल इत्येकार्थत्वाच्च ला आदाने इति धातुः अत्र प्रमाणं ध्वनयति वेदगर्भमिति षकारे बलमेष ह्यानन्दमादत्त इत्यादि वेदेन गर्भो ग्रहणं ज्ञानं यस्य स तथा तं इति वा स्वगुणप्रतिपादकत्वेनातिप्रियत्वादिति वा वेदं विस्तीर्य बिभर्तीति वा अनेन

वेदस्य नित्यत्वं नित्यत्वस्य ग्राहकेष्विदमेव मुख्यं प्रमाणमिति ध्वनयति अत्र हरेरन्यान्यपि यानि यानि नामानि तैस्तैर्विशिष्टं त्वां वन्द इति द्योतनाय ब्रह्मादि बहुनाम ग्रहणमित्यवगन्तव्यम् ॥

For the Avatāra Rūpa of Śrī Hari with Mūla Rūpa, there is no iota of difference whatever Kapila that you have told for me, it is understood by me as proper and complete. Like this, Devahūti submitted and concludes the eulogy made. For that Kapila, I submit namaskārams. I am not saying this namaskārams merely by mouth alone. But I fall down on the Earth and prostrate before You with all reverence. That is why, the śabda 'अद्धा' is seen (that in a very good manner.) By this, it becomes clear, that Devahūti is the mother, and She should be worshipped by the son and such was never in her mind, become clear and explicit Further Devahūti, the great, was laughing in her mind, when she was referred to as mother of Paramātmā, because He is the Mother of all.

Kapila who has taken birth under Devahūti and Para-Brahma is aprākṛta, how could it be possible that they both are identical ? To show that Kapila who has now become the son of Devahūti is also aprākṛta only and to show this, the śabda 'Brahma' is used. For Brahma śabda, there are many meanings like Caturmukha, Lakṣmī, Veda, Jīva etc. How to conclude by this, as Paramātmā? For this 'परंपुमांसं' that in all the Vedas and other works, He is called as 'Puruṣottama.' and is categorically stated in Gītā as

उत्तमः पुरुषः तु अन्यः परमात्मेति उदाहृतः ॥

Further Kapila who had taken Avatāra in Devahūti is aprākṛta only, for this the perception of jñānins is also stated.

"प्रत्यक् स्त्रोतस्यात्मनि" that is, leaving the worldly matters, Paramātmā should be meditated upon in the mind and He should

be seen by perception as well as in the heart. Since jñānins have seen Him as Sat-Cit-Ānanda swarūpi only and never had any connection with prakṛti.

Kapila means, कं = means sukha He experiences, लात् = for His devotees grant their swarūpa sukha. Hence He is called as 'Kapila.' For this meaning the authority is Veda. वेदगर्भ. In the śabda 'विष्णु' the letter 'ष' denotes that Śrī Viṣṇu has strength and ānanda as His Swarūpa. There is also a Veda which states for my welfare. I hold Your Hands. By this also, it becoms clear that He is Sukha Swarūpi and grants Sukha for His Devotees. The same meaning is for 'Kapila' śabda also. Further I shall do stotra of You by various nāmas and submit namaskārams to you, was stated by Devahūti, the most fortunate soul.

Devahūti, the mother of Kapila, instead of prolonging her prayers, summarised that Lord Kapila was none other than Śrī Viṣṇu, she splendidly concludes with namaskārams stating

वन्दे विष्णुं कपिलं वेदगर्भम् ॥

3-34-9

मैत्रेय उवाच— Maitreya said :

ईडितो भगवानेवं कपिलाख्यः परः पुमान् ।
वाचाऽविक्लवयेत्याह मातरं मातृवत्सलः ॥ ९ ॥

एवं भगवान् ईडितः = Like this, Devahūti eulogized Bhagawān Kapila.

कपिलाख्यः परः पुमान् = that Supreme Person Kapila

वाचा अविक्लवया = was satisfied

मातृ वत्सलः = Kapila who was very affectionate to His mother

इति आह मातरं = replied to his mother thus.

ननु अनेन स्तोत्रेण कपिलस्य कश्चित्प्रसाद विशेषो जातश्चेदुक्तं सर्वं सत्यं तत्वं स्यादिदं चोध्येतुः प्रयोजकं स्यादतोत्र तादृशं लिङ्गं किमित्याशङ्क्य भगवान् तादृक् लिङ्गगर्भितां वाचं वक्तीत्याह ईडित इति अविक्लवया अदीनया इदमेकं प्रसादलिङ्गमितीति शब्देन सूचितम् ॥

By the stotra submitted by Devahūti on Kapila, whether any prasāda obtained by her. When that is assured, then for devotees who do adhyayana would be benefitted. Now the sage Maitreya explains that Devahūti is blessed with prasāda to Vidura.

Oh Vidura ! Śrī Hari, who is Kapila has all the six qualities in abundance and so called as Bhagawān. That Bhagawān Kapila was eulogized by the mother and was satisfied and spoke to the mother with kindness and affection. 'अविक्लवया' Śabda, it indicates, Kapila's Prasāda had been bestowed on Devahūti, is indicated.

3-34-10

भगवानुवाच— Bhagawān Kapila said :

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे ।
आस्थितेन परां काष्ठामचिरादवरोत्स्यसि ॥ १० ॥

मात = My dear mother,

ते = for you

सु-सेव्येन = very easy to execute

मार्गेण अनेन = this path

उदितेन = has been instructed

मे = by ME

आस्थितेन = by being performed in that path

परं काष्ठां = the Supreme goal

अचिरात् = very soon

अविरोत्स्यसि = you will attain.

Devotional service is so perfect that simply by following rules and regulations and executing them under the direction of the spiritual master, one is liberated as it is said therein, from the clutches of saṁsāra.

प्रसादाविशेषं स्पष्टयति मार्गेणेति काष्ठामानन्दोत्कर्षमवरोत्स्यसि नित्याभि-व्यक्तं करिष्यसि अचिरादित्यनेन कपिलस्य मातरि प्रसादातिशयं सूचयति ॥

Kapila Rūpi Paramātmā's prasāda was bestowed upon mother Devahūti and in which manner, and the details are given here. Kapila told : Oh mother ! I have suggested the ways and means for submitting sevā with easiness and in a happy manner. You are also following that mārga only. 'परां काष्ठां' Your Swarūpa Ānanda Utkarṣa will happen and you will attain permanent eternal Mokṣa.

Like this, on the mother wonderful and extra ordinary Prasāda was granted by Kapila Bhagawān.

3-34-11

श्रद्धत्स्वैतन्मतं मह्यं जुष्टं यद् ब्रह्मवादिभिः ।
येन मामभयं यायान्मृत्युमृच्छन्त्यतद्विदः ॥ ११ ॥

ब्रह्मवादिभिः = Those who are intersted in attaining the Lotus Pādas of Brahman,

एतत् मतं मह्यं जुष्टं = followed about this instruction of Mine,

श्राद्धत्स्व अभयं येन मां याया = You may rest assured

अतद्विदः = by which path, without fear, You shall reach ME.

मृत्युं ऋच्छन्ति = attain death and are not able to be out of the cycle of the birth and death.

(1) Material existence is full of anxiety.

(2) Therefore it is fearful.

(3) One who gets out of this material existence automatically becomes free from all anxieties and fear.

(4) One who follows the path of devotional service enunciated by Lord Paramātmā Kapila, to His mother Devahūti, is very easily liberated.

न मयैद्गाथावदुक्तं किन्तु मात्रोपदेशवदतोत्र त्वयास्तिक्य बुद्धिः श्रद्धस्वैतदिति मह्यं मम मामुद्दिश्येति वा नैतत्तन्त्रज्ञानमुक्तं किन्तु वैदिकमेवेति भावेनाह जुष्टं यदिति तत्प्रासावहेतुश्चेद्वैदिकमप्यप्रयोजकमिति तत्राह येनेति अनेन त्वं साक्षात्परं ब्रह्मेति देवहूत्या यदुक्तं तत्सत्यमिति द्योतितं विपक्षे बाधकमाह मृत्युमिति न तन्मतं विदन्तीत्यतद्विदः मृत्युं संसारं तन्मतविरुद्धमैक्यमतं विदन्तीति मृत्युं नित्यमरण रूपमन्धन्तमोगच्छन्तीत्यर्थः ।

Kapila states that what was told by Him to her earlier, were not of any unwarranted stories. Just like the mother does upadeśa to the children, so that they may get all maṅgaḷas, like that for the attainment of eternal Mokṣa, they were told. Hence Your self should have complete reliance in such words. You adopt the principles taught by ME with full confidence and respect, because they are meaning of Vedas, which were taught by Munis to śiṣyas. If you do upāsanā of them, you will certainly reach Mokṣa. If you fail to do so, then disasters only will happen.

What has been taught by ME, if it is not followed by anyone or contradictionary to that namely identity between jīva and

Brahman whoever understands so, certainly they will all reach eternal hells only.

3-34-12

मैत्रेय उवाच— Maitreya said :

इति प्रदर्श्य भगवानुशतीमात्मनो गतिम् ।
स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ॥ १२ ॥

इति प्रदर्श्य भगवान् = Like thus, after instructing Bhagawān Kapila,

स्वमात्रा = for His mother, Devahūti,

सतीं तं आत्मनः गतिं = that venerable path of attaining God-vision (Aparokṣa jñānam).

ब्रह्मवादिन्या = to know Him by perception,

कपिलः = Bhagawān Great Kapila

अनुमतः = took permission

ययौ = and left.

The mission of the Avatāra of Kapila Bhagawān is to bring the philosophy of Sāṅkhya. साङ्ख्यं = ज्ञानं Sāṅkhya means jñānam. Jñānam is always **Sa-Viṣayaka will relate to an object. Jñānam of the Supremacy of the creator Bhagawān Śrī Viṣṇu and the utter dependence and limitations of jīva always even after liberation, is the crux of jñānam about jīva.**

कपिलः अनुमतः ययौ = is a beauty, though Kapila is Bhagawān actually and everything happens as per His will only, still He showed great courtesy to His Mother, because she suffered for many years in observing several austerities and sevā to Great Kardama Maharṣi.

देवानां नृषु चिखासो न धर्म इति विदुषा स्वयमपि तज्ज्ञातित्वात्पुनर्हरिणा किमकारीति तत्राह इतीति इति शब्देन गते ज्ञानस्य समग्रानुग्रहहेतुत्वलक्षणत्वं वक्ति उपदशेन प्रदर्श्य मातुर्विश्वासार्थं क्वचित्प्रसङ्गात् स्वात्मनोगतिं स्वरूपस्थितिं वा प्रदर्श्येत्यनेन द्योतयति, उशतीमभीष्ट वर्षिणीं स्वेच्छाज्ञानोपदेष्टृत्वेन गुरुत्वादात्मपुत्रत्वेन सुहृत्त्वात्सादेवहूतिः पुत्रगमनं कथं अनुजज्ञे निर्दयहृदयत्वेनेत्याशङ्क्या परिहार्यत्वात् ब्रह्मज्ञानित्वात्स्वात्मस्थत्वाच्च ।

Devatās should not stay for a long time with human beings. This is the Vedic Rule. Hence Maitreya stated to Vidura.

Kapila Rūpi Paramātmā gave the jñānam by upadeśa which was responsible for His complete Anugraha. Kapila exhibited some extra-ordinary Rūpas to the mother Devahūti. Then He took permission from His mother, Kapila reached His original Abode. Since Kapila gave her splendid knowledge, He is the Guru for her and since He took Avatāra in her, she was the mother of Kapila. Then how that Devahūti gave permission to Kapila ? Since she acquired Brahma jñānam due to His upadeśa, she was able to see and have darśan of Paramātmā constantly in her heart and so she gave permission, because she felt no separation of Him.

3-34-13

सा चापि तनयोक्तेन योगादेशेन योगयुक् ।
तस्मिन्नाश्रम आसीना सरस्वत्याः समाहिता ॥ १३ ॥

सा चापि = She - Devahūti also

तनया उक्तेन = Whatever said by the son, Bhagawān Kapila,

योगादेशेन योगयुक् = engaged in such bhakti-yoga by the instructions of Yoga.

तस्मिन् आश्रमे = in that hermitage of Kardama

सरस्वत्याः समाहिता आसीना = Sat in and fixed in samādhi which was like flower crown of Saraswati.

Devahūti did not leave her house, hermitage, because it is never recommended for a woman to leave her home. She is dependent. Devahūti, taken as an example will show

(1) When she was unmarried, she was under the care of her father, Great Swāyaṁbhuva Manu.

(2) Then after marriage, she was under the care of great Kardama Maharṣi.

(3) Then she was under the protection of Bhagawān Kapila.

As soon as the son grew up, the husband left home.

Similarly the son, after discharging His duty towards His mother, also left.

She remained at home and began to practice bhakti yoga as per instructions by Bhagawān Kapila and due to such practice the entire home became just like a flower crown on River Saraswatī.

तथापि तस्या इतोधिकं दुःखं नाभूदिति लक्ष्यति सा चापीति सा देवहूतिश्च स्वगार्हस्थ्यं तृणवद्धित्वा अक्लेशापि पुत्र विश्लेषणातुरा सती वदनं किञ्चिच्चकार पुत्रविरहोत्पन्नः दुःखानल शुष्कं कृतवतीत्यर्थः, अभिसम्भावितमेतत् लोकदृष्टत्वात्,

Though Kapila left His mother, by that separateion, mother Devahūti did not suffer much special misery. That Devahūti after the departure of Kapila, considered all the worldly comforts equal to a straw. Still her face was shrunk due to the separation which was correct as per worldly procedures. Devahūti left that place and went to the āśrama of her husband Kardama at the shores of River Saraswati. There she sat with all concentration of mind. As per the

upadeśa given by her son Kapila, She did yoga - anusandhāna and did adhyayana there.

3-34-14

अभीक्ष्णावगाहकपिशान् जटिलान् कुटिलालकान् ।
आत्मानं चोग्रतपसा बिभ्रती चीरिणं कृशम्॥ १४ ॥

अवगाहक अभीक्षण = Devahūti began to bathe again and again, that is three times a day.

कुटिल अलकान् = her curled black hair

कपिशान् जटिलान् = they became gray matted .

आत्मानं च = her deha also

उग्रतपसा = due to severe austerities

कृशम् चीरिणं बिभ्रती = became thin, gradually and she wore old garments.

Devahūti was a King's daughter. She was a King's wife, because Kardama Muni, by his yogic, mystic power, he kept her very comfortably in a nice place with maid servants and all opulence like a queen.

But since she had learnt austerity even in the presence of her husband, there was no difficulty to her to be austere. Still, because her deha underwent severe austerity after the departure of her husband and son, she became thin .

तथानेनान्तरशुद्धिरस्या एवं बाह्य शुद्धिरप्यस्तीति भावेनाह अभीक्ष्णेति। अनेन नित्यस्नानेन स्त्रीणां तिभ्यादौ स्नानं व्यावर्तयति । आत्मानं देहं कृशं बिभ्रतीत्यनेन फलमूलाद्यशनमपि नास्तीति लभ्यते।

While Devahūti was meditating like that, she had cleanliness in the heart but also at the River Saraswatī, she took holy bath

thrice a day. All the hairs and nails of her became hardened and their colours changed. Further she had left of even eating some fruits etc and was adopting very strong and steady tapas, her body became very lean.

3-34-15

प्रजापतेः कर्दमस्य तपोयोगविजृम्भितम् ।
स्वर्गाहस्थ्यमनौपम्यं प्रार्थ्यं वैमानिकैरपि ॥ १५ ॥

कर्दमस्य तपः योग विजृम्भितम् = Progenitor of mankind Kardama by austerity by Yoga developed

स्व-र्गाहस्थ्यं = his home and household paraphernalia

अनौपम्यं वैमीनिकैः अपि = it had no equal.

वैमीनिकैः अपि = even by the denizens

प्रार्थ्यं = it was enviable.

Kardama Muni travelled in outspace in a Vimāna which was like a city and he journeyed to see all the different heavenly planets. That was not an ordinary Vimāna, nor was it oridnary space travel. Because Kardama Muni was such a powerful mystic Yogi, his opulence was envied by the demizens of heaven.

स्वगार्हस्थ्यत्यागे किं कारणं येन योगेन दुःखं स्यादिति तत्राह अनौपम्यमित्यादिनान उपमाया योग्यं यस्य तदनौपम्यं वैमानिकैः देवैरेवं विधमाहात्म्ये निमित्तमाह 'प्रजापतेरिति' ।

Why Devahūti left of and sacrificed her life of a householder and by that whether misery happened to her, is explained.

Due to the strength of the tapas of her husband Kardama by that her status became visible. Further even devatās who are travelling in Vimāna in the sky and by them also it was eligible to

leave this गृहस्थाश्रम and such householder āśrama, she was able to leave due to her 'Vairāgya', 'Virakti.'

3-34-16

पयः फेननिभाः शय्या दान्ता रुक्मपरिच्छदाः
आसनानि च हैमानि सुस्पर्शास्तरणानि च ॥ १६ ॥

शय्या निभाः फेन पयः = The bedsheets and mattresses were all as white as the foam of milk.

रुक्म परिच्छदाः आसनानि = The chairs and benches were made of ivory

हैमानि सु-स्पर्श आस्तरणानि च = and were coverd by clothes of lace with golden filigree and the couches were made of gold and had very soft pillows.

The opulence of the household of Kardama Maharṣai is described.

प्रार्थ्यत्वेपि निमित्तमाह पयः फेननिभा इति यत्र गार्हस्थ्ये गोक्षीर फेन मृदुशय्यादयः सन्तीति शेषः दान्ताः गजदन्त निर्मिताः रुक्मेण स्वर्णेन परिच्छदोलङ्कारे यासां ताः सुस्पर्शाः स्पर्शसखकराः आस्तरणानि कटादयो येषु तानि तथा।

In the house of Devahūti, the cots were made of the ivory of elephants, and they were coverd with gold. On the cot, just like the milk, such white soft bed was there. Further to sit there, chairs made of gold and precious mats were there.

3-34-17

स्वच्छस्फटिककुज्येषु महामारकतेषु च।
रत्नदीपार्चिषो भान्ति ललनारत्न संयुताः ॥ १'७ ॥

कुड्येषु स्फटिक स्वच्छ = The walls of the house were made of first class pure marble.

महामारकतेषु च = and also decorated with valuable jewels.

रत्नप्रदीपाः = jewel lamps

अभान्ति = were shining.

ललनाः = Women of the household

रत्न संयुताः = were all decorated with jewellery.

Such description were made by Śrī Vedavyāsa to show, that with all these, how great were that kardama Maharṣi and Devahūti did sādhana and attained Mokṣa.

ललनारत्नैः संयुतारत्नदीपार्चिषः स्वच्छस्फटिकादिमणिमय कुड्येषु भान्तीत्यर्थः ॥

Further in the mandira of Devahūti, by marakata and ratnas, the walls were decorated. Lights were there with ratna vessels. Women equal to ratnas were holding lamps in their hands. Or the ornaments of them were glittering with great brightness.

3-34-18

गृहोद्यानं कुसुमितै रम्यं बह्वमरद्रुमैः ।
कूजद्विहङ्गमिथुनं गायन्मत्तमधुव्रतम् ॥ १८ ॥

गृह-उद्यानं = The compound of the main household was surrounded by beautiful gardens.

कुसुमितैः = with flowers and fruits

रम्यं = they were very beautiful.

बह्वमरद्रुमैः = with many celestial trees.

कूजत् विहङ्ग मिथुनं = birds were singing with pairs.

मत्त गायत् मधुव्रतम् = intoxicated humming with bees, was the garden.

कुसुमितैः बहुभिः अमरद्रुमैः रम्यं गृहोद्यानं च भातीत्यर्थः ॥

Further surrounding the house, there were gardens with full of fruits and flowers. Divine trees were there and by that, the gardens were very wonderful. Further there were Lotuses in enlarged state in the clear andpure water of tanks. Further there beautiful birds singing and they were sitting on the trees on the shore.

3-34-19

यत्र प्रविष्टमात्मानं विबुधानुचरा जगुः ।
वाप्यामुत्पलगन्धिन्यां कर्दमेनोपलालितम् ॥ १९ ॥

आतनं यत्र प्रविष्टं = When Devahūti entered the garden,

विबुधानुचराः गुः = the associates of the denizens of heaven sang.

वाप्यं उत्पल गन्धिन्यां = In the pond there were Lotus with great fragrance

कर्दमेन उपलालितम् = Devahūti was treated with great care, by Kardama Maharṣi.

यत्र गृहोद्याने उत्पलगन्धिन्यां वाप्यां प्रविष्टं कर्दमेनोपलालितमात्मानं विबुधानुचरा जगुरित्यन्वयः ॥

Earlier when Kardama was dwelling there, the messengers of Devatās were singing. Devahūti was being with affectionate and kind words by Kardama.

3-34-20

हित्वा तदीप्सिततमप्याखण्डलयोषिताम् ।
किञ्चिच्चकार वदनं पुत्रविश्लेषणातुरा ॥ २० ॥

अपि अखण्डलयोषिताम् = Even the wives/women of Lord Indra, would envy,

हित्वा तत् = but Devahūti gave up all those household possessions.

ईप्सिततममं = Though they were desirable to others.

किञ्चित् चकार वदनं = She wore a sorry look on her face,

पुत्रविश्लेषणातुराः = due to the separation of her son was afflicted.

पुनरपि कीदृशं स्वर्गारभ्यमाखण्डलयोषितामिन्द्र स्त्रीणामीप्सिततममत्यर्थं कमनीयम् ।

Since it was so wonderfully beautiful even the women of Devendra would aspire for them. Such wealth and comforts were not at all permanent and they were anitya. Devahūti was aware of this and so she discarded them and she became very weak and uncomfortable due to the departure of her son Kapila Bhagawān.

3-34-21

वनं प्रव्रजिते पत्यावपत्यविरहातुरा ।
ज्ञाततत्त्वाप्यभून्नष्टवत्सा गौरिव वत्सला ॥ २१ ॥

पतिविरहादपि पुत्रविरहो दुःसह इति भावेनोक्तमेव विवृणोति वनमिति ।

The misery due to Kardama - husband leaving the house is less than the misery due to separation of the son from the house. That was expressed earlier, now shown in a special way.

Husband had left forest, and so Devahūti was suffering much, but due to darśan of her Son, She was feeling happy. When now the Son had also left the house, though she was aware of the Tatwas, still she was like the cow which had lost calf. This is very common among human beings.

वनं प्रव्रजिते पत्युः = Devahūti's husband Kardama had left for forest.

अपत्यविरह आतुरा = by the separation of her son, she was feeling very sorry,

ज्ञाततत्त्वात् अपि = Even though she knew the truth, still

गौः इव वत्सला नष्टे अभूत् = She became very much agrieved as the cow while she lost her calf.

3-34-22

तमेव ध्यायती देवमपत्यं कपिलं हरिम् ।
बभूवाविरतोत्साहा निःस्पृहा तादृशे गृहे ॥ २२ ॥

नन्वेवं तर्हि पुत्रविरहोद्भूत दुःखार्तमना भगवदुपास्तिमप्यभाङ्क्षीत्किं तत्राह तमेवेति अनेन तस्या उपास्ति प्रकारो दर्शित इति एवकारेण सूचितां विजातीयव्यावृत्तिं स्पष्टयति निस्पृहेति॥ २२ ॥

Very well. Now whether mother Devahūti who became so miserable due to the separation of her son, whether she left also upāsanā of Bhagawān ? The position is thus explained. She was doing dhyāna of Bhagawān Kapila who took avatāra as her son.

Devahūti got immersed in great happiness in the wealthy - mandira without attachment to such worldly wealth and others.

भगवद्रूपं यत् सुतः आह = That Bhagawat Rūpa which was taught by her son Kapila,

ध्यायती = she meditated upon.

ध्यानगोचरम् प्रसन्नवदनं समस्त व्यस्त चिन्तया = the object of meditation was Paramātmā with a smiling, all the parts of His Aprākṛta deha on the whole, with her mind.

3-34-23

ध्यायती भगवद्रूपं यदाह ध्यानगोचरम् ।
सुतं प्रसन्नवदनं समस्तव्यस्तचिन्तया ॥ २३ ॥

ननु सुतोक्तमन्यदन्यदुपास्ते पुत्र वियोगभ्रान्त बुद्धित्वादित्याशङ्क्याह ध्यायतीति समस्तचिन्ता सर्वावयवचिन्ता व्यस्तचिन्तैकैकावयवचिन्ता तया।

Since Devahūti was upset due to separation of her son Kapila, thereby she became deluded and so whether was she able to do upāsanā as taught by Him ?

As per the upadeśa given by her son, Devahūti did upāsana on the same lines of Śrī Hari by meditating on each avayava with all happiness and was doing dhyāna of such Bhagawān who has always pleasing, pleasant Face. From Pāda to the Head, She was meditating upon.

यत् आह = That which was instructed

ध्यानगोचरम् = about the object of the meditation

भगवत् रूपं = that Rūpa of Bhagawān

ध्यायती सुतः प्रसन्नवदनं समस्त व्यस्त चिन्तया = was meditated upon. That Bhagawān with a smiling Face all the parts of His Deha in her mind, she meditated upon.

3-34-24

भक्ति प्रवाहयोगेन वैराग्येण बलीयसा ।
युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना ॥ २४ ॥

तस्याः उपास्तेः फलमाह भक्ति प्रवाहेति सा देवहूति विष्णुः सर्वोत्तम इति ज्ञान सहित निरतिशय प्रेमलक्षणभक्ति प्रवाह योगेन बलीयसा स्वर्गादिः पुरुषार्थवादि शास्त्रार्थ श्रुतिमुग्ध बुद्धि राहित्येन बलिष्ठेन वैराग्येण युक्तं रहितेनाविर्भूतेन ज्ञानेनात्मना स्वस्वरूपमनसात्मानं स्वबिम्बभूतं विश्वतोमुखं सर्वज्ञं च स्वत एव स्वानुभूत्या धेनेत्यर्थः ॥

Now the result or the fruit for the upāsana of Devahūti is described. That Devahūti had very strong conviction that Śrī Hari is Sarvottama and due to that she developed extra-ordinary love and affection towards Paramātmā and her Bhakti was very strong and steady. When such flow was in her mind, she never bothered about temporary and impermanent swarga etc. She was never misguided by such texts. She never aspired to enjoy the sukha in swarga. She had staunch Vairāgya in her. She did continuous dhyāna of Lord Śrī Hari. She aspired for the uttama prasāda of Para-Brahman.

भक्तिप्रवाहयोगेन= By continuous involvement in devotional sevā

वैराग्येण बलीयसा = by renunciation of a very high order

युक्त अनुष्ठान जातेन = by proper permanence of duties produced by Knowledge

ज्ञानेन ब्रह्महेतुना = having Brahma's Darśan as the reason. (aparokṣa jñānam.)

3-34-25

विशुद्धेन तदात्मानमात्मना विश्वतोमुखम् ।
स्वानुभूत्या तिरोभूतमायागुणविशेषणम् ॥ २५ ॥

अत एव विशुद्धनैकत्व संशयलक्षणदोष रहितेनाविर्भूतेन ज्ञानेनात्मना स्वस्वरूपमनसात्मानं स्वबिम्बभूतं विश्वतोमुखं सर्वज्ञं च स्वत एव स्वानुभूत्या तिरोभूतं दूरतो निरस्तं मायागुणैः सत्वादिभिः देह बन्धलक्षणं यस्य स तथा तं हरिं ददर्शेति शेषः ॥

Devahūti had very clear and pure mind, that there was absolutely no identity between jīva and Brahma and both are always separate in all respects. In all places, and in all Avayavas, and Sarvajña, Śrī Hari, and such Bimba Mūrti of her, Devahūti had darśan. Śrī Ḥari who had no nexus with prākṛta satwa and other guṇas. Devahūti saw such Bhagawān in her deha.

विशुद्धेन = by purification

तदा आत्मानं आत्मना = then with the mind, the Supreme God,

विश्वतोमुखम् = whose Face is turned everywhere,

तिरोभूत मायागुण विशेषणम् स्वानुभूत्या = all misgivings due to the modes of material nature disappeared and her heart became purified.

3-34-26

ब्रह्मण्यवस्थितमतिर्भगवत्यात्मसंश्रये ।
निवृत्त जीवभावत्वात् क्षीणक्लेशाप्तनिर्वृतिः ॥ २६ ॥

साऽपरोक्षज्ञानोदयानन्तरमीदृशीमवस्थां प्रापेत्याह ब्रह्मणीति सा यदा परमात्मानमद्राक्षीत्तदात्मानं स्वशरीरं न सस्मारेत्यन्वयः कीदृशी आत्मसंश्रये स्वाधारे भगवति षड्गुणपूर्णे ब्रह्मणि कालतो देशतो गुणतो व्याप्ते हरावविस्थितमतिरेकाग्रमना निवृत्तजीवभावत्वान्मुक्त लिङ्गशरीराभिमानत्वाद्गीतक्लेशानिरस्तदुःखा प्राप्त निर्वृतिराप्तपरमानन्दा ।

After having aparokṣa jñānam, what happened to Devahūti subsequently is narrated here. The time when Devahūti saw Śrī Hari in her heart, from that time, she left of all attachments

connected to your deha. She was concentrating totally her mind on Śrī Hari who is the support of all in all ways, by all places and at all times, He is all pervading. He is having the six qualities in an unlimited and infinite manner. She left her abhimāna on her liṅga śarīra also. Without any duhkha, She obtained extra-ordinary happiness.

ब्रह्मणि अवस्थितः मतिः आत्म संश्रये भगवति = Devahūti's mind was situated in Brahman who is residing in all entities.

जीव अपतिवात् निवृत्तः = Devahūti was freed from the designation of material life.

क्षीण क्लेशा = The material pangs disappeared

आप्त निवृत्तिः = She attained transcendential bliss.

3-34-27

नित्यरूढसमाधित्वात् परावृत्तगुणभ्रमा ।
न सस्मार तदात्मानं स्वप्नदृष्टमिवोत्थितः ॥ २७ ॥

नित्यारूढसमाधित्वान्नित्यं हरावेव सन्निविष्ट मनस्कत्वात्परावृत्त-गुणभ्रमा परावृत्तः पराभूतः गुणेषु शब्दादि विषयेषु दुःखसाधनेषु सुखसाधनत्वबुदिद्धभ्रमो यस्याः सा कथमिव स्वप्नदृष्टमिवोत्थितः स्वप्नादुत्थितः स्वप्ने दृष्टं यथा न स्मरति तथेति नन्विदं निदर्शनं निवृत्तजीवभावत्वे कथमुपपद्यते स्वप्नदृशो जीवत्वानिवृत्ते कथमुपपद्यते स्वप्नदृशो जीवत्वानिवृत्तेरितीयमाशङ्का जीवोपाधिप्रभृतय आयुक्तेः सर्वदेहिनां नित्यमात्सेत्यभावस्तु निष्फलत्वादुदीर्यत इत्यनेन परिहरणीया एतत्स्मृत्यर्थद्योतनाय स्वप्नोत्थित निदर्शनमिति तात्पर्यार्थो ज्ञातव्यः ॥

Devahūti always had her mind in Śrī Hari. Hence परावृत्तगुणभ्रमा that is sounds, touch etc Viṣayas which are the sādhanas for sukha and duhkha and such illusion. She did not possess. When a person gets up from dream, he understands that the articles that came are anitya (not false) and they have no

essence in them. He will neglect them. Like that Devahūti after Brahma-aparokṣa, forgot about her past stage of Saṁsāra living and also the condition of her deha. Even for those who are in the fourth stage, namely Turya-avasthā, till the liṅga deha gets destroyed and mukti is reached, this triple avasthā will be there. Some sentences are found that there are no such avasthātraya, even when Linga remains. The inner meaning of these would be, that even though they are present, their effect does not happen. This is supported by pramāṇas and so the doubt has been cleared. To bring home all these points only, the example of 'स्वप्नोत्थितः' has been said in the śloka.

समाधित्वात् नित्य आरूढ = Devahūti was situated in eternal trance.

परावृत्तगुण भ्रमा = She was totally free from illusions of material nature.

तदा = at that time

न सस्मार = She did not remember.

आत्मानं = her deha of material nature

स्वप्ने दृष्टं इव अत्थितः = just as one sees entities in dream, All articles in the dream are true. They are not false. Here the example is given only to show that **they have no permanence.**

The true nature of the dream articles are dealt with in the sūtras.

३-२-१ ॐ सन्ध्ये सृष्टिराह हि ॐ ।

३-२-२ ॐ निर्मातारं चैके पुत्रादयश्च ॐ ।

३-२-३ ॐ मायामात्रं तु कार्त्स्न्येनानभिव्यक्तस्वरूपत्वात् ॐ ॥

३-२-४ ॐ सूचकश्च हि श्रुतेराचक्षते च तद्विदः ॐ ॥

3-34-28

तद्देहोपगतः पाषोप्यकृशश्चाध्यसम्भवात् ।
बभौ मलैरवच्छन्नः सधूम इव पावकः ॥ २८ ॥

इदमपरोक्षज्ञानोदयानन्तरं लक्षणमित्याह तद्देह इति यस्यपोषोपगतः स तस्याः देहो बभावित्यन्वयः आध्यसम्भवाच्छरीरकार्श्यहेतुमनो दुःखाभावादकृशत्वं अकृत इति पाठे विहित स्नानादि शून्य इत्यर्थः युगेऽक्षपाते पर्याप्ते कृतं क्लीबे हितेर्थवदिति यादवः यद्वा अपर्याप्तो समाप्तप्रारब्धकर्मा ॥

That deha of Devahūti, though not catered with food etc still there was no misery or sadness in the mind, hence she did not become lean even to a little extent. Even when dust covered on the top, still the agni inside is with all brightness, like that her deha was. 'अकशा' in some pāṭha as 'अकृत' means she did not have oil bath etc. Or otherwise it can be understood as that the prārabdha Karma came to an end.

तद्देहः = The deha of Devahūti

परतः पोषः = was maintained by the damsels created by the Sage Kardama Maharṣi.

अपि अकृशा च = She did not become thin.

आदि असम्भवात् = Since she had no mental anxiety.

पावकः इव बभौ = She was shining like fire.

अवच्छन्नः मलैः सधूम = Which was covered by smoke.

Devahūti was always in trance and in transcedental bliss and Paramātmā was always fixed in her mind. She did not become thin, for she was taken care of by the celestial maid servants created by her husband Kardama. She was mentally very happy and was free from material anxieties.

3-34-29

स्वाङ्गं तपोयोगमयं मुक्तकेशं गताम्बरम् ।
दैवगुप्तं न बुबुधे वासुदेवप्रविष्टधीः ॥ २९ ॥

स्वाङ्गं = the deha of Devahūti

तपः योग ममं = was fully engaged in austerity and Yoga practice.

केशं गतः = her hair disarranged.

अम्बरम् दैवगुप्तं = her garments were protected by the Lord.

वासुदेवप्रविष्ट धीः = her thoughts were fully absorbed in Śrī Vāsudeva.

न बुबुधे = She was not aware of others.

To refer Paramātmā, the śabda 'Vāsudeva' is used in a remarkable beauty. Because Devahūti will be reaching permanent Mokṣa shortly,

"मोक्षप्रदो वासुदेवोऽखिलस्य वायुः च तदनुज्ञया"

Devahūti was meditating on Śrī Vāyu Bhagawān to get release on his recommendation from Paramātmā, Śrī Vāsudeva.

शरीराभिमानाभावादाध्यसम्भवोनुमीयत इति भावेनाह स्वाङ्गमिति गोप्त्र भावात्कथं तद्देहावस्थानमत्राह दैवेति दैवेन हरिणा गुप्तं रक्षितं रक्षणे निमित्तमाह 'वासुदेवेति' ।

That Devahūti has no abhimāna on deha and she had no mercy in the mind etc, all can be sefely inferred.

3-34-30

एवं सा कपिलोक्तेन मार्गेणाविरहं परम् ।
आत्मानं ब्रह्म निर्वाणं भगवन्तमवाप ह ॥ ३० ॥

श्रवणसुखस्याप्यस्य प्रसङ्गस्य कदानुसमाप्तिरिति मन्दां सङ्कां परिहरं स्तद्देहस्य प्रारब्धकर्मनिर्वाणेन तस्याः श्रीनारायणप्राप्तिं वक्ति एवं सेति अविरहं सर्वगतं निर्वाणं प्रकृति प्राकृतशरीररहितं निर्वृतं वा हेत्यनेनेतिहास समाप्तिं सूचयति ॥

The story relating to mother Devahūti is very interesting, pious and bestower of virtues when heard. Still some dull headed may thinking of its end. Hence the story of the virtuous woman is completed here. Since the prārabdha karmas of Devahūti were over, she reached the sannidhāna of Śrīman Nārāyaṇa, is described.

Devahūti as per the upadeśa of Kapila Bhagawān, did upāsana of them, reached Śrī Hari who has no nexus at all at any time prakṛti. He is all pervasive.

एवं सा कपिलोक्तेन मार्गेण अचिरतः = Like this, Devahūti followed the path instructed by Kapila Bhagawān,

ब्रह्मनिर्वाणं परम् आत्मानं भगवन्तं आप = and soon became liberated from material bondage and reached the Lotus Pādas of Bhagawān.

ह = certainly, this has happened.

3-34-31

तद् वीरासीत् पुण्यतमं क्षेत्रं त्रैलोक्यविश्रुतम् ।
नाम्ना सिद्धपदं यत्र सा संसिद्धिमुपेयुषी ॥ ३१ ॥

वीर = Oh brave Vidura !

तद् पुण्यतमं क्षेत्रं आसीत् यत्र सा संसिद्धिं उपेयुषी = the palace where Devahūti achieved perfection - aparokṣa jñānam, is understood to be a most sacred spot.

त्रैलोक्य विश्रुतम् = In all the three worlds,

नाम्ना सिद्धपदं = it is known by the name **"Siddhapada." That place is "Mātṛ Gayā."**

पूर्वं शुक्लस्य हरेरश्रुबिन्दुनिपाताद्बिन्दुसरोनामा भूत् इदानीमस्याः देवहूत्याः सिद्धपदहेतुत्वात्सिद्धपदमिति नामान्तरं वक्ति तद्वीरेति वीर विदर ।

Earlier to Kapilāvatāra, Kardama did tapas and had the fortune of darśan of Śrī Hari. At that time, Śrī Hari out of happiness said that He would be taking Avatāra in Him and had joyful tears in the Eyes. They fell in the Saraswati's shore in the sarovara and therefore that Sarovara is called as **"Bindu Sarovara." That Bindu Sarovara** was responsible for Devahūti's Mokṣa Siddhi. For that reason, another name came to it as **'Siddha.'** Maitreya said to Vidura : Oh Vīra Vidura ! That Devahūti did penance on Bindu Sarovara and realised siddhi. Therefore that place became popular auspicious and virtuous by the name **'Siddha' Kṣetra**

3-34-32

तस्यास्तद् योगविधुतमाशु मर्त्यमभूत् सरित् ।
स्त्रोतसां प्रवरा सौम्य सिद्धिदा सिद्धसेविता ॥ ३२ ॥

विधुत = Oh Vidura !

तस्याः तत् योग मर्त्यं तस्याः = The material elements of her deha melted into

सरित् = a flowing river.

स्त्रोतसां प्रवरा = This river is most sacred of all rivers.

सौम्य = Oh gentle Vidura

सिद्धसेविता = those persons who are desirous of perfection

सिद्धि-दा = will attain perfection when they take holy bath in

that river. River is called 'Siddhidā.'

तत्र तद्देहो दाहकाभावाच्छ्वसृगाल गोचरश्चेल्लोकहितेषणक्षेत्रस्तुतिर्व्यर्था स्यादिति तत्राह तस्या इति तन्मर्त्यं शरीरं स्त्रोतसां नदीनां प्रवरा सरित् ॥

When the deha was left by Devahūti in that Kṣetra, and in case, it was not burnt properly, then dog, jackal and other creature would destroy it. Then the eulogy done about that Kṣetra would be a waste and redendent. For this, it is said :

Oh Saumya Vidura, the body of an human being left by Devahūti, that human body immediately became a supreme river by name 'Siddhidā,' which was adorned by Siddha Puruṣas.

3-34-33

कपिलोऽपि महायोगी भगवान् पितुराश्रमात् ।
मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ ॥ ३३ ॥

भगवान् महायोगी कपिलः अपि = Paramātmā Mahāyogi, Kapila also

पितुः आश्रमात् = from the Āśrama of father Kardama,

मातरं समनुज्ञाप्य = after getting permission from mother Devahūti,

प्राक्-उदीचीं दिशं = towards North - East direction

ययौ = proceeded.

पूर्वं कपिलगमनस्य कर्मनोक्तं अधुना तत्पूर्वं तद्गमनं वक्ति कपिलेपीति महायोगी पूर्णज्ञानी प्रागुदीचीं दिशं शङ्कररक्षिता ॥

The Kapila Rūpi Bhagawān who is Pūrṇa Jñāni and Paramātmā gave permission to mother and He also obtained permission, then He started from the hermitage of father Kardama called **Bindu Sarovara,** and proceeded towards the Eastern Direction.

3-34-34

सिद्धचारणगन्धर्वैर्मुनिभिश्चाप्सरोगणैः ।
स्तूयमानः समुद्रेण दत्तार्हण निकेतनः ॥ ३४ ॥

सिद्ध-चारण-गन्धर्वैः मुनिभिः च अप्सरः गणैः स्तूयमानः = While Lord Kapila was passing in the Northern direction, all the celestial denizens known as Siddhas, Cāraṇas, Gandharvas, Muni, Apsarā, damsels all in groups extolled Him.

समुद्रेण अर्हण = Ocean offered oblations.

दत्त निकेतनः = gave place of residence.

Kapila Bhagawān went first towards the Himālayas and traced the course of River Gaṅgā. Kapila Bhagawān again came to the delta of Gaṅgā at the sea, called as the Bay of Bengal. The ocean gave Him residence at a place still known as **'Gaṅgā-Sāgara.'** where the River Gaṅgā meets the sea. That place is called **"Gaṅgā-Sāgara-Tīrtha."** and even devotees gather to offer respects to "Kapila Rūpi Bhagawān."

दत्ते अर्हणनिकेतने पूजानिवास स्थाने यस्मै स तथा ॥

Then on the way Kapila Paramātmā was eulogized by Siddhas, Cāraṇas, Gandhavas, Munis, Apsarā women groups. He went to the sea shore. Then the Lord of the seas adorned Kapila with arghya and pādya, and reached the place for His stay, on the Sea Shore.

3-34-35

आस्ते योगं समास्थाय साङ्ख्याचार्यैरभिष्टुतः ।
त्रयाणामपि लोकानामुपशान्त्यै समाहितः॥ ३५ ॥

योगं समाख्याय साङ्ख्य = Having practiced Yoga,

साङ्ख्य = Jñānam relating to God and Jīva,

आस्ते समाहितः = Even now Paramātmā is staying in trance

साङ्ख्याचार्यैः अभिष्टुतः = great Teachers who have understood Sāṅkhya śāstra worship Him.

त्रयाणामपि लोकानां उपशान्त्यै (अभिष्टुतः) = all the un-liberated and conditioned souls in all three worlds, certainly worship Him

Sāṅkhya Philosophy taught by Bhagawān Kapila is the correct system of Sāṅkhya philosophy. The Sāṅkhya system holding that jagat is created by 'Matter' - प्रधानं and there is no Īśwara, is totally against - Pramāṇas. This is criticised in the sūtras.

२-२-१ ॐ रचनानुपपत्तेश्च नानुमानम् ॐ ॥

२-२-२ ॐ प्रवृत्तेश्च ॐ ॥

२-२-३ ॐ पयोम्बुवच्चेत्तत्रापि ॐ ॥

२-२-४ ॐ व्यतिरेकानवस्थितेश्चानपेक्षत्वात् ॐ ॥

There is a sub-school called Seśwara Sāṅkhya School which is also improper. Here God is accepted but granted only a secondary position. This is censured in the sūtra

२-२-५ ॐ अन्यत्राभावाच्च न तृणादिवत् ॐ ॥

योगं ध्यानलक्षणं प्राणायामलक्षणं वा साङ्ख्याचार्यैः यथार्थज्ञानोपदेष्टुभिः सनकादिभिः नायं योगः स्वप्रयोजनोपदेशार्थः, किन्तु लोकसुखार्थ इत्याह त्रयाणामिति उपशान्त्यै मङ्गलाय ॥

On the sea-shore even today that Paramātma is performing Upadeśa to Sanaka and others about Prāṇāyāma and other dhyānas, and Yogābhyāsa. By Sanaka and others, Kapila is being eulogized, and is residing there to bring maṅgaḷa for all the three worlds.

3-34-36

मैत्रेय उवाच— Maitreya said :

एतन्निगदितं तात यत् पृष्टोऽहं त्वयाऽनघ ।
कपिलस्य च संवादो देवहूत्याश्च पावनः ॥ ३६ ॥

तातः = Oh my dear Vidura !

ते एतत् निगदितं यत् पृष्टः = that which was asked by you, has been spoken, answered.

अनघ = Oh Sinless Vidura !

कपिलस्य च देवहूत्या च = Between Bhagawān Kapila and Devahūti

संवादः = conversation

पावनः = was most pure.

Vidura is called the 'sinless' - **अनघ** Because he has heard the unique and splendid conversation between Bhagawān Paramātmā and Devahūti the most virtuous woman who was the wife of the great Sage Kardama Maharṣi and she was the daughter of the first and foremost - Manu - Swāyaṁbhuva Manu who had the Āveśa of Bhagawān also.

मैत्रेयो विदुरं सम्बोधयंस्तत्प्रश्नपरिहारकथनं उपसंहरति, एतन्निगदित-मिति न केवलं देवहूत्या एव सिद्धि हेतुः किन्तु लोकस्य चेति चार्थः ॥

Maitreya was addressing Vidura now and concludes replies to his questions. Oh Vidura ! you questioned me and in accordance to that Kapila Rūpi Bhagawān made Devahūti mother, pure and I have told those Tatwas which were taught to her by Him. This discussion/conversation between Bhagawān Kapila and Devahūti did not stop my making pure and virtuous Devahūti alone. **Whoever does sevā to this, by hearing, preaching, writing, discussing and so on, all of them will be made pure. The letter 'ca' indicates this.**

3-34-37

य इदमनुश्रुणोतियोऽभिधत्ते
कपिलमुनेर्मतमात्मयोगगुह्यम् ।
भगवति कृतधीः सुपर्णकेता
वुपलभते भगवत्पादारविन्दम् ॥ ३७ ॥

यः इदं श्रृणोति = Whoever hears this,

यः अभिधत्ते = whoever expounds

कपिलमुनेः मतं = the philosophy of Bhagawān Kapila,

आत्मयोग गुह्यम् = based on the meditation of Paramātmā which are secret and confidential,

भगवति = About the Supreme Paramātmā,

सुपर्णकेतु = who has a banner of Garuḍa,

कृतधीः = and fixes his mind always in Him,

भगवत् पादारविन्दं उपलभते = Such devotee achieves the Lotus Pādas of Him.

Important

Devotees may find that this Adhyāya contains 37 ślokas indicating thereby, reading, understanding , writing, preaching, teachings of the 37 works of Śrī Madhwācārya called Sarvamūla works is the only way available to have aparokṣa jñānam as achieved by the Great Mother DEVAHŪTI.

For those who hear this Kapila's story, and for them to get involved in this, the benefit or phala on hearing this is said :

What was taught by Bhagawān Kapila called as "आत्मयोगगुह्यं" is a sādhana for reaching Śrī Hari, and is a secret among those sādhanas. Whichever virtuous person explains this Kapila's story and which ever person hears the same with devotion, that person will have his buddhi on Śrī Viṣṇu who is riding on Garuḍa. Then that devotee will have aparokṣa jñānam of seeing Śrīman Nārāyaṇa by perception. (There is no difference between Biṁba Rūpi Bhagawān and Śrīman Nārāyaṇa. That devotee will have darśan of his Biṁba Rūpi Bhagawān and so aparokṣa jñānam is the result or phala.

सुनीलनीरदश्यामं सच्चिदानन्दविग्रहम् ।
रमारमणमीशेशं विठ्ठलं समुपास्महे ॥

This third Skanda contains many secrets. Hence to complete commentary on this skanda, Śrī Hari's Grace is definitely needed. Śrīman Vijayadhwaja Tīrtha Mahān in the end praises his upāsanā daiva Śrī Viṭṭhala.

Just like rainy clouds having the dark colour, and having the deha consisting of sat-cit-ānanda, that Paramātmā who is the Husband and Master of Mahālakṣmī and who is the Master of Rudra. and all devatās, "Śrī Viṭhala" and do upāsanā of Him.

(विठाः = विष्ठाः तान् लातीति विठ्ठलः)

For those who have no jñānam, for them jñānam is bestowed and protectin is given -that Viṭṭhala is HARI.)

पदरत्नावलीनाम तृतीयस्कन्धकाशिनी ।
वनमालेव देवेश तव कण्ठे विराजताम् ॥ २१ ॥

Oh Master of all devatās, this commentary by name "Pādaratnāvali' brings to light the third skanda. Let this Pada Ratnāvali be a garland on Your Neck and let the work shine by your touch.

तृतीयस्कन्धमारुह्य गिरीन्द्रमिव गव्हरं ।
अवरूढे मयि स्निग्धाः कृपां कुर्वन्तु साधवः ॥

Just like a person who climbed a mountain which was very high and dangerous, and safely landed back on the ground, he would feel great joy and happiness. So also, this third Skanda contains many deep and profound ideas and I started doing commentary on that and landed safely by completing it, and let great Sādhus by their mercy bestow anugraha on me.

इति श्रीमन्महेन्द्रतीर्थ पूज्यपादशिष्य विजयध्वजतीर्थ
मुनीन्द्रकृतायां श्रीमद्भागवत टीकायां 'पदरत्नावल्यां'
तृतीयस्कन्धे चतुस्त्रिंशोऽध्यायः॥ ३४ ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

★ ★ ★

मातृषोडशी

गर्भेषु विषमे दुःखं विषमे भूमिवर्त्मनि।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ।। १ ।।

मासे मासे कृतं कष्टं वेदना प्रसवेषु च।
तस्यानिष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ।। २ ।।

यावत्पुत्रो न भवति तावन्मातुश्च शोषणम्।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ।। ३ ।।

सम्पूर्णे दशमे मासे अत्यन्तं मातृपीडनम्।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यम् ।। ४ ।।

सुदुःखे प्रसवे प्राप्ते माताविन्दति दुष्कृतम्।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ।। ५ ।।

पञ्चयां जनयतः पुत्रो जनन्याः परिवेदनम्।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ।। ६ ।।

रात्रा मूत्रपुरीषाभ्यां भिद्यते मातृकर्पटैः।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ।। ७ ।।

दिवा रात्रौ च या माता ददाति निर्भरस्तनौ।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ।। ८ ।।

क्षुधया विह्वले पुत्रे अन्नं माता प्रयच्छति।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ।। ९ ।।

पिबेच्च कटुकद्रव्यं काषाणि विविधानि च।

तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ॥ १० ॥

पुत्रो व्याधिसमायुक्तो माता चाक्रन्दकारिणी ।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ॥ ११ ॥

अल्पाहाराच्च या माता यावत्पुत्रोऽस्ति बालकः ।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ॥ १२ ॥

अनादृत्य स्वस्य देहं त्रिरात्रौ शोषणेन च ।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ॥ १३ ॥

अग्निना शोषते देहं त्रिरात्रौ शोषणे न च ।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ॥ १४ ॥

यमद्वारे महाघोरे मातुः पथि च दुस्सहम् ।
तस्यानिष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ॥ १५ ॥

यावत्पुत्रो गयां गत्वा श्राद्धं कुर्याद्विधानतः ।
तस्या निष्क्रमणार्थाय मातृपिण्डं ददाम्यहम् ॥ १६ ॥

इति मातृषोडशी सम्पूर्णम् ॥

॥ श्री कृष्णार्पणमस्तु ॥

अथ पितृषोडशी

अजातदन्ता ये केचित् ये च गर्भे प्रपीडिताः ।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम् ॥ १ ॥

अग्निदग्धाश्च ये केचिन्नामगोत्रविवर्जिताः ।
स्वगोत्रे परगोत्रे च तेभ्यः पिण्डं ददाम्यहम् ॥ २ ॥
उद्बन्धनमृता ये च विषशस्त्रहताश्च ये ।

आत्मोपघातिनो ये च तेभ्यः पिण्डं ददाम्यहम्॥ ३ ॥

जात्यन्तरसहस्रेषु भ्रमन्ति स्वेन कर्मणा।
मानुष्यं दुर्लभं येषां तेभ्यः पिण्डं ददाम्यहम् ॥ ४ ॥

रौरवे चान्धतामिस्रे कालसूत्रे च ये गताः।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम् ॥ ५ ॥

असङ्ख्ययातनासंस्था ये नीता यमशासनैः।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम् ॥ ६ ॥

दिव्यन्तरिक्ष भूमिष्ठा पितरो बान्धवादयाः।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम् ॥ ७ ॥

अनेकयातनासंस्थाः प्रेतलोके भयंगताः।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम् ॥ ८ ॥

तिर्यग्योनिगता ये च वृक्षयोनिगताश्च ये।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम् ॥ ९ ॥

असिपत्रवने घोरे कुम्भीपाके च ये गताः।
तेषामुद्धारणार्थाय इमं पिण्डं ददाम्यहम् ॥ १० ॥

विद्युद्भिर्दंष्ट्रिभिस्सर्पैविषवारिदवाग्निभिः।
शस्त्रास्त्रदण्डपाषाणैर्नाखिभिश्शृङ्गिभिर्हयैः।
कुष्ठापस्मारलूताभिर्भगन्दरजलोदरैः।
गण्डमाला पाण्डुरोगैः क्षय व्याधिहताश्च ये।
तेषामुद्धारणार्थाय इमं पिण्डं ददाम्यहम् ॥ ११ ॥

ब्रह्मस्वहारिणो ये च सुरापाः स्वर्णहारिणः।
गुरुदाररता मूढाः परदाररताश्च ये।
तेषामुद्धारणार्थाय इमं पिण्डं ददाम्यहम् ॥ १२ ॥

ये गो ब्राह्मणवधोपेताः येचान्येऽप्याततायिनः ।
अगम्यागमने युक्ताः द्यूतासक्तनराश्च ये ।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम् ॥ १३ ॥

ये केचित्प्रेतरूपेण वर्तन्ते पितरो मम ।
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम् ॥ १४ ॥

आह्वणा ये पितृवंशजाताः मातुस्तथा वंशभवामदीयाः ।
वंशद्वये ऽस्मिन्मम दासभूताः भृत्यास्तथैवाश्रित सेवकाश्च ॥
मित्राणि सख्यः पशवश्च वृक्षाः दृष्टाश्च स्पृष्टाश्च कृतोपकाराः ।
जन्मान्तरे ये मम सङ्गताश्च तेभ्यस्सदा पिण्डमहम् ददामि १५

पिृवंशे मृता ये च मातृवंशे तथैव च ।
गुरुश्वशुरबन्धूनां ये चान्ये बान्धवाः मृताः ।
ये मे कुले लुप्तपिण्डाः पुत्रदार विवर्जिताः ।
क्रियालापगताश्चैव जात्यन्धा पङ्गवस्तथा ॥ १६ ॥

विरूपा आमगर्भाश्च ज्ञाताज्ञाताः कुले मम ।
ते सर्वे तृप्तिमायां तु पिण्डदानेन सर्वदा ॥ १६ ॥

नानाविधेषु पापेषु रता नित्यं मदोद्धताः ।
तेषां पिण्डो मया दत्तो ह्यक्षस्यमुपतिष्ठताम् ॥ १६ ॥

उत्सन्न कुलवंश्यानां येषां दाता कुलेन हि ।
धर्मपिण्डो मया दत्तो ह्यक्षस्यमुपतिष्ठताम् ॥

अत्यमन्त्रचतुष्टयेन पिण्डचतुष्टयं दधादिति श्राद्धमञ्जरीकारपक्षः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Bhagawān Kapila

(1) Mahābhārata Tātparya Nirṇaya.

(2) Bhagawat Gītā.

(3) Viṣṇu Sahasranāma.

(4) Madhwa Vijaya.

(5) Vyākarāvalambana Stotram.

(6) Gītā Bhāṣya.

(7) Pañcarātrāgama.

(8) Mahābhārata - Vanaparva.

(9) Harikathāmṛta Sāra.

(10) Brahma Sūtras.

(11) Bhāgawata Tātparya Nirṇaya.

(12) Padma Purāṇam.

(13) Varāha Purāṇam.

(14) Mukhya Prāṇa Bhagawat Rūpamālā.

(15) Pañcarātrāgama.

(16) Chāndogya Upaniṣad Bhāṣya.

(17) Śwetāśwatara Upaniṣad.

(18) Tantrasāra.

Bhagawān Kapila and Mahābhārata Vanaparva.

107-29

अपश्यन्त इयं तत्र विचरन्तं महीतले ।
कपिलं च महात्मानं तेजोराशिमनुत्तमम् ।
तेजसा दीप्यमानं तु ज्वालाभिरिव पावकम् ।। २९ ।।

Sons of Sagara then saw that the horse was roaming there on the surface of the ground. They also said the illustrious Kapila, a perfect mass of great effulgence. He was blazing in splendour like a blazing fire.

107-30

ते तं दृष्ट्वा राजन् सम्प्रहृष्टतनूरुहाः ।
अनादृत्य महात्मानं कपिलं कालचोदिताः ॥ ३० ॥

Having seen Him and the horse, they were flushed with delight. Being impelled by Fate, they did not care the presence of the illustrious Bhagawān Kapila.

107-31

सङ्क्रुद्धाः सम्प्रधावन्त अश्वग्रहण काङ्क्षिणः ।
ततः क्रुद्धो महाराज कपिलो मुनिसत्तमः ॥ ३१ ॥

Being eager to get the horse, they ran towards it in anger. Oh great King ! there upon that foremost of Munis (that jñānins) Kapila grew angry.

107-32

वासुदेवेति यं प्राहुः कपिलं मुनिपुङ्गवम् ।
स चक्षुर्विकृतं कृत्वा तेजस्तेषु समुत्सृजन् ॥ ३२ ॥

Kapila whom the great ṛṣis called 'Vāsudeva' assumed a fiery look and shot-flames from His eyes.

107-33

ददाह सुमहातेजा मन्दबुद्धीन् सः (कपिलः) सागरान् ।
तान्दृष्ट्वा भस्मसाद् भूतान् नारदः सुमहातपाः ॥ ३३ ॥

That greatly effulgent one Kapila, burnt down those foolish minded sons of Sagara.

107-37

कापिलं तेज आसाद्य मत्कृते निधनं गताः ।
तव चापि पिता तात परित्यक्तो मयानघ ।
धर्मं संरक्षमाणेन पौराणां हितमिच्छता ॥ ३७ ॥

Sagara said "My sixty thousand immeasurably powerful sons, falling under the effulgence of Kapila, have met with their death on my account.

107-50

स तु तेनैव मार्गेण समुद्रं प्रविवेश ह ।
अपश्यच्च महात्मानं कपिलं तुरगं च तम् ॥ ५० ॥

By that passage, Anśumāna entered the ocean and saw the high souled Kapila and also the horse.

107-51

स दृष्ट्वा तेजसो राशिं पुराणमृषिसत्तमम् ।
प्रणम्य शिरसा भूमौ कार्यमस्मै न्यवेदयत् ॥ ५१ ॥

Seeing that ancient Jñāna Avatāra Ṛṣi Kapila Bhagawān, a mass of effulgence, Anśumāna bowed down his head to the ground and told him the reason of his coming.

107-52

ततः प्रीतो महाराज कपिलोऽशुमतोऽभवत् ।
उवाच चैनं धर्मात्मा वदोऽस्मीति भारत ॥ ५२ ॥

Oh great King ! oh descendent of Bharata there upon Kapila was pleased with Anśumāna and that virtuous-minded Bhagawān told him to ask a boon from Him.

107-54

तमुवाच महातेजाः कपिलो मुनिपुङ्गवः ।
ददामि तव भद्रं ते यद् यत् प्रार्थयसेऽनघ ॥ ५४ ॥

To that King, that foremost Ṛṣi Bhagawān Kapila of great splendour, said "Oh sinless one ! be blessed, I grant you all that you ask.

107-58

यज्ञः समाप्यतां तात सगरस्य महात्मनः ।
अंशुमानेव मुक्तस्तु कपिलेन महात्मना ॥ ५८ ॥

And oh child ! Complete the sacrifice of the illustrious Sagara, "Having been thus addressed by the illustrious Kapila Anśumāna, the high souled one, taking the horse came to the sacrificial ground of the King Sagara.

108-2

स शुश्राव महाबाहुः कपिलेन महात्मना ।
पितॄणां निधनं घोरमप्राप्तिं त्रिदिवस्य च ॥ २ ॥

The might armed hero Bhagīratha heard from the high souled Kapila how his ancestors had met with their fearful destruction and how they had not been able to go to heaven.

108-16

एवमुक्तः प्रत्युवाच राजा हैमवतीं तदा ।
पितामहा मे वरदे कपिलेन महानदि ॥ १६ ॥

Having been thus addressed, the King Bhagīratha addressed and replied to the daughter of Himālayas - Gaṅgā, oh giver of boons ! oh great river ! my grandfather has been sent to the abode of yajña by Kapila.

108-18

कपिलं देवमासाद्य क्षणेन निधनं गताः ।
तेषामेवं विनष्टानां स्वर्गे वासो न विद्यते ॥ १८ ॥

The sixty thousand sons of the illustrious Sagara met with an instant death due to misbehaviour with Kapila. Then due to the touch of the water of Gaṅgā all the sons of Sagara got back life, so goes the narration.

Sagara - Son Asamañjasa - Son Anśumāna - another Dilīpa - his son Bhagīratha - So many many years would have passed.

Sagara's, sixty thousand sons were brought to life not because of the touch of pure and sacred water, but due to the **Anugraha of Bhagawān 'Kapila'** who alone has the quality of 1-1-2 ॐ जन्माद्यस्य यतः ॐ ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

★ ★ ★

Mahābhārata Tātparya Nirṇaya and Kapila

8-237

पुनश्च युद्धाय समाह्वयन्तं
न्यापतयन् रावणमेकमुष्टिना ।
महाबलोऽहं कपिलाख्यरूप
स्त्रिकोटिरूपः पवनश्च मे सुतः ॥

महाबलः कपिलाख्यरूपः कपिलावतारः अहं पुनश्च पुनरपि बलिं समाह्वयन्तं रावणं एकमुष्टिना न्यपातयन् ॥

When Rāvaṇa again came challenging Bali for fight, I threw him down by a single fist blow.

त्रिकोटिरूपः महाबलः मे हनुमान् च एकमुष्टिना धरातले रावणं न्यपातयत् । सुतः पवनः ॥

I am extremely strong and have incarnated as 'Kapila.' Śrī Vāyu assuming three crores of Rūpas being My son (in My Avatāra as Kapila also conquered.



Bhagawat Gītā and Bhagawān Kapila.

Under Vibhūti Adhyāya 10-26, it is said :

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः॥ २६ ॥

In Gītā Bhāṣya, it is said as

सुखरूपः पाल्यते लीयते च जगत् अनेन इति = कपिलः

He is the giver and consumer of happiness and so called as 'Kapila.'

प्रीतिः सुखं कं आनन्दः इति अभिधानात् ॥

These are all symonimous terms.

Further Prāṇa, Brahma, Kam, Kham, are all śabdas which denote Caturmukha.

Another authority is given from बाभ्रव्यशाखा from the Vedas, which runs as :-

ऋषिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैःविभर्ति जायमानं च पश्येत् ।
सुखात् अनन्तात् पालनात् लीयनाच्च
यं वै देवं कपिलं उदाहरन्ति ॥

Which means :-

(1) The first one is from श्वेता श्वेतरोपनिषत्. The seekers should perceive by meditation, the Lord who perceives with His knowledge the world which was brought into being in former yāgas and which is now existing and will continue to do so in the future.

(2) The other śruti explains Kapila in the sense :

"They proclaim Him to be Kapila on account of His illumintable bliss, the protection which He extends to the Jagat and such bliss, merged by Him on the world ultimately merges with Him - which means enters into His stomach and becomes actionless at the time of pra!aya.



Viṣṇu Sahasranāma and Bhagawān Kapila.

यनात् सनातपः कपिलः कपिरव्ययः ।
स्वस्तिदः स्वस्तिकृत् स्वस्ति
स्वस्तिभुक् स्वस्तिदक्षिणः ॥

The 901th name is 'Kapila'

ॐ कपिलाय नमः ॐ

कं = सुखं पिबतीति कपयः देवाः मुक्ताश्च ।

Both released souls and devatās are called as 'कपयः'

तान् लात्यनुगृह्णाति इति कपिलः ॥

Those are fondled and blessed by Paramātmā and so He is called as 'Kapila.'

कं = ब्रह्माणं पिं = पिनाकिनं रुद्रं च लालयति इति = कपिलः ॥

Paramātmā is called Kapila because He fondles and enourage Caturmukha Brahma and Rudra and other devatās.



Madhwa Vijaya and Kapila Bhagawān

8th Sarga śloka 36

सुतपोरुचेरयमपापकर्दमत्
ननुमानवीत नयतामुपेयिवान् ।
समयेन भूरि निजभक्तिपूरितान्
समजीजनत् सुमनसः सदेवराट् ॥ ३६ ॥

अयं सुतपोरुचेः अपापकर्दमात् = This Nārāyaṇa, out of Kardama Prajeśwara who was having auspicious qualities and had all desires in the tapas,

मानवीतनयां उपेयिवान् ननु = And with Devahūti Devī, daughter of Swāyaṁbhuva Manu, He took Avatāra to them as the son by name '**Kapila.**'

स सुमनसः समयेन भूरिनिजभक्ति पूरितान् समजीजनत् = That Kapila nāmaka Paramātmā did the sātwic devotees with great proper and correct bhakti by teaching Sāṅkhya Śāstra.



Vyāsa Karāvalaṁbana Stotram

यज्ञैतरेयकपिलर्षभदत्तधन्वं
तर्यश्वसन्मुखकुमारसुयोषिदात्मन् ।

कर्दमात् देवहूत्यां जातः सिद्धेश्वरः देवहूत्याः तत्त्वोपदेष्टा ।

Kapila was born - took Avatāra from Kardama Ṛṣi and Devahūti. That Paramātmā Kapila did great upadeśa to His mother and helped the world.

(1) Yajña यज्ञः
(2) Aitareya ऐतरेय
(3) Kapila कपिलः
(4) Ṛṣabha ऋषभः
(5) Datta दत्तः
(6) Dhanvantari धन्वन्तरी
(7) Aśwasanmukha अश्वसन्मुख
(8) Kumāra कुमारः
(9) Suyoṣit सुयोषित्
(10) Varatāpasa वरतापसः
(11) Hamsa हंसरूप

- वासिष्ठकृष्ण मम देहि करावलम्बम् ।



Gītā Bhāṣya and Bhagawān Kapila.

Under Bhagawat Gīta 10-26,

अश्वत्थः सर्ववृक्षाणां देवर्षिणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः॥ २६ ॥

In Bhaṣya, Śrīmad Ācārya states :

The whole world is protected by Him and directed by Him, Hence Paramātmā is called as 'Kapila.' He gives happiness to all by mere sport - effortlessly. He also enjoys the happiness to Himself - स्वरमण does not depend on anyone else.

प्रीतिः सुखं कं आनन्दः इति अभिधानात् ।

which means joy or happiness is denoted by the śabdas stated above. Śrīmad Ācārya quotes :-

कपिं प्रसूतं कपिलं यस्तमग्रे ।
ज्ञानैः विभूर्ति जायमानं च पश्येत् ।
सुखादनन्तात्पालनात् लीयना च
यं वै देवं कपिलं उदाहरन्ति ॥

The devotee sees the Bhagawān, great Jñāni Kapila. Why to state that He is ṛṣi, because He is a great jñāni. He is Sarvajña. यः That one प्रसूतं सर्वकल्पेषु जातम् what had happened in the earlier Kalpa, He knows. Likewise जायमानं वर्तमानं च एव आगामि च । The present and future also. ज्ञातैः विभर्ति जानाति इति यावत् ॥ कथं कपिलः इत्यत उक्तम् । सुखान् ।

Hence Paramātmā is called 'Kapila' since He is the sole independent protector and bestower of happiness to the jagat.

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Pañcarātrāgama and Kapila Bhagawān.

In Pañcarātrāgama Pūjā Kāṇḍa Śatottara - Nitya Smaraṇa Vidhānam :

पञ्चरात्रागमे पूजाकण्डे शतोत्तरे नित्यस्मरण विधानम् ॥

नारायणः शेषशायी पत्रच्छेदनकालगः ।
दूर्वाच्छेदनकाले तु कपिलं देवमुत्तमम् ॥

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Mahābhārata Vana Parva

Adhyāya 106, Ślokas 30

अपश्यन्त हयं यत्र विचन्तं महीतले ।
कपिलं च महात्मानं तेजोराशिमनुत्तमम् ॥ ३० ॥

Lomeśa saw the horse near the great Bhagawān Kapila wandering there, who was doing tapas and was glittering with all splendour.



Harikathāmṛta Sāra and Bhagawān Kapila.

(1) Bṛhat Tāratamya Sandhi and Bhagawān Kapila : Śloka 1

मीनकूर्म क्रोड नरहरि माणवकभृगुरामदशरथ
सूनुयादव बुद्धकल्की कपिल वैकुण्ठ ।
श्रीनिवास व्यास ऋषभ हयानना नारायणी
हंसानिरुद्ध त्रिविक्रम श्रीधर हृषीकेश ॥

Paramātmā has unlimited and infinite Avatāras, one among them, is Kapila, who is actually Paramātmā.

(2) Under Pitṛgaṇa Sandhi in the śloka 7, it is stated as

जय जय जयकान्त दत्तात्रेय कपिल महिदास ।
भक्तप्रिय पुरातन पुरुष पूर्णानन्द ज्ञानधन ॥

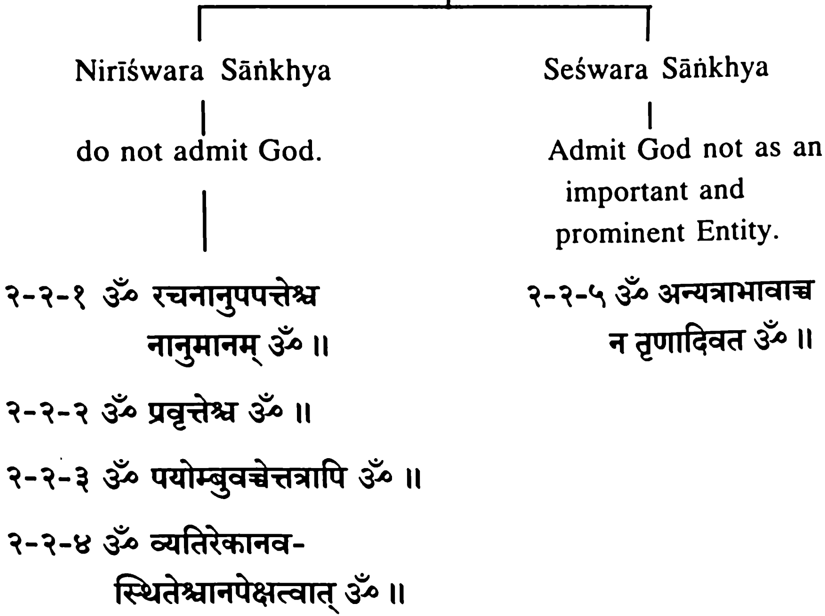
Many Rūpas of Paramātmā is mentioned of which one is Kapila. Kapila is distinctly different from all Cetanas. He is the Foundation for the whole Jagat. He has totally immuned from all diseases. Please protect with your Mercy is the prayer submitted.



Brahma Sūtras and Bhagawān Kapila

Kapila Bhagawān is identical with Vedavyāsa Bhagawān who did Para-Vidyā Brahma Sūtras. He has censured "Sāṅkhya School" exhaustively and fully in Samaya pāda. Hence that Sāṅkhya School founder Kapila has no connection with Bhagawān Kapila. That Kapila

is totally different and is an asura. Sāṅkhya school, that is, censured consists of





Bhāgawata Tātparya and Bhagawān Kapila.

Bhāgawat 1-3-10, on this, Tātparya states

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।
प्रोवाचासुरये साङ्ख्यं तत्त्वग्राम विनिर्णयम् ॥

While describing the Fifth Avatāra as Kapila, an authority from Padma Purāṇa is given :

कपिलो वासुदेवाख्यः तन्त्रं साङ्ख्यं जगाद ह ।
ब्रह्मादिभ्यश्च देवेभ्यो भृग्वादिभ्यः तथैव च ॥

तथैवासुरये सर्व्ववेदार्थैः उपबृंहितम् ।
सर्व्ववेदविरुद्धं च कपिलोऽन्यो जगाद ह ।
साङ्ख्यमासुरयेऽन्यस्मै कुतर्कपरिबृंहितम् ॥ इति ।

Kapila - Paramātmā did Upadeśa to His mother Devahūti and saved the entire universe. He is Vāsudeva HImself. He did give knowledge साङ्ख्यं to Caturmukha Brahma and others. He did comentary to Vedas and taught them. **But the Kapila who compsed Sāṅkhya system is totally different and is not at all Paramātmā.** He was an asura. That doctrines of Sāṅkhya are censured in Paravidyā conclusively.



Padma Purāṇam and Bhagawān Kapila.

पद्मपुराणे वासुदेव सहस्रनामस्तोत्रम् ।

Vāsudeva Sahasranāma Stotram in Padma Purāṇa.

देवहूत्यात्मजः सिद्धः कपिलः कर्दमात्मजः ।
योगस्वामी ध्यानभङ्ग सगरात्मजभस्मकृत् ॥



Varāha Purāṇam and Bhagawān Kapila.

Under Varāha Purāṇam Śrī Venkaṭeśa Aṣṭottara Śata nāma stotram is there. In that,

श्रीसूत उवाच- **Śrī Sūta said :**

अस्ति किञ्चिन्महद्गोप्यं भगवत्प्रियकारकम् ।
पुरा शेषेण कथितं कपिलाय महात्मने ॥ १३ ॥

Mukhya Prāṇastha - Bhagawat Rūpamālā.

कपिलो दक्षिणे नेत्रं वामे विमुलललाटगः ।
लक्ष्मी नारायणः साक्षात् शिंशुमारो मुखे स्थितः ॥

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Pañcarātrāgama Pūjā Kāṇḍa

Daily to be recited portion

पञ्चरात्रागमे पूजाकाण्डे शतोत्तरे नित्यस्मरण विधानम् ॥

दूर्वाच्छेदनकाले तु कपिलं देवमुत्तमम् ।
नारायणो ब्राह्मणस्थः शैलकस्थोऽनिरुद्धकः ॥

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Chāndogya Upaniṣd Bhāṣyam and Kapila.

छान्दोग्य उपनिषत् भाष्ये कपिलः ।

An authority from Kālakeya is quoted under the mantra 3-16 as :

महिदासस्त्वैतरेयः कृष्णोऽन्यो देवकी सुतः ।
कपिलश्च द्वितीयोऽन्यस्त्रय एते पुरा नराः ।
सङ्गत्योच्चैः तपस्तेषुर्ब्रह्मणे परमेष्ठिन ।
मातुः स्वस्य च नौक्यं विष्णुना स्यादिति ह्युभौ ॥

स्वात्मशिष्य प्रशिष्याणां नामैक्यं कपिलः तथा ।
कपिलो वासुदेवाख्यः साक्षात् नारायणः प्रभुः ।
तन्नामा कपिलः अन्यस्तु शिष्यनामा सहाभवत् ॥

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Śwetāśwatāra Upaniṣad and Kapila.

ऋषिं प्रसूतं कपिलं महान्तम् ।।

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Tantrasāra and Bhagawān Kapila.

प्रोद्यद्दिवाकरसमासतनुं सहस्र
सूर्योरुदीधितिराप्त समस्तलोकम् ।
ज्ञानाभयाङ्कितकरं कपिलं च दत्तं
दध्यायेदजादिसमितिं प्रतिबोधयन्तम् ।।

।। ॐ श्रीकृष्णार्पणमस्तु ।।

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